

The American Friend

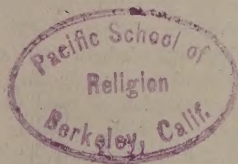
Old Series
Vol. XXXV. No. 7

FEBRUARY 16, 1928

New Series
Vol. XVI. No. 7

My Meeting and Friends Abroad

MILO S. HINCKLE



Intimate Pictures of Geneva

The Chinese and Race Relations

Esteemed Friend, Calvin Coolidge

The Big Navy's Challenge to Friends

Future Leadership Among Friends

A Message on World Peace

The Messenger of Peace Section

ON THE HORIZON OF THE CHRISTIAN CHURCH

OBSERVANCE OF NARCOTIC EDUCATION WEEK

The second annual observance of Narcotic Education Week will be conducted February 22-29, this year. It is planned to especially emphasize the important result of the Conference of Committees held in New York City last November, "the creation of the World Narcotic Defense Association designed to be a control center for all activities of narcotic defense, processes of education, processes of law and processes of reclamation." One of the greatest perils that mankind has been called upon to combat, a peril that is making itself felt in every department of human life is being dealt with and Narcotic Education week must be made an enduring institution. Individuals and organizations are invited to adopt such measures as they may deem necessary and advisable for observing this week. Organized education is fast becoming recognized as the only true method of attack through which we may hope to achieve the amelioration of such social ills.

SURVEY OF SMALL TOWN MILK SUPPLIES

Since 1923 the American Child Health Association has co-operated with the Conference of State and Provincial Health Authorities and the Association of the Dairy, Food and Drug Officials in "a nation-wide movement to secure for every baby, child and adult in America a clean and safe milk supply." This joint work has been carried on in nineteen states of this country and one Canadian province for four years and an American Child Health Association representative supervised the laboratory examination of the milk supplies of surveyed cities, these findings being used later as the basis of an educational campaign to promote the production of clean safe milk. A report of this campaign deals chiefly with the condition of the milk supplies of 142 small towns and cities in three states and one Canadian province. The smaller towns and rural districts using

raw milk are chiefly responsible for the milk-borne disease still epidemic in this country. The condition in large cities presents a striking contrast where 90 per cent of their milk supply is pasteurized. The results of the bacteriological analyses indicate immediate need for effective milk control. The problem of the large city is to extend the provisions of existing pasteurization requirements, while that of the small town is to awaken its citizens to the need for the production of clean milk rendered safe by pasteurization.

THE COUNTRY CHURCH AND AGRICULTURE

Protestantism in the United States has been largely rural, and ruralism still greatly affects all Protestantism, including the churches in the cities, because migrants from the country are among the most loyal adherents of urban churches. No institution has been more patently influenced by the cultural changes in the American countryside than the country church, yet the church has responded very slowly to changed conditions and the national religious bodies have not seriously grappled with the situation. The Protestant churches, like the federal government, are without a policy regarding agriculture. In contrast, the National Catholic Welfare Conference, with a comparatively small rural constituency, has a policy and program which calls for a reorganization of rural life in accordance with historic Catholic social teaching, including an emphasis upon the diffusion of the ownership of property, the development of a cooperative movement with more than the conventional economic features, parish credit unions, and even a more self-sustaining rural community which will avoid the costs of transportation and distribution inherent in our present economic organization.

VISITS NEGRO EDUCATIONAL INSTITUTIONS

By invitation of the Phelps Stokes fund management, Sir Gordon Guggisberg visited the Negro educational institutions in this country and studied at first hand their problems. This true friend of the African peoples while in Atlanta, Chicago and Harlem was entertained by leading colored citizens representing every rank and profession and found that the general feeling among them was that they did not demand social equality but did demand equality of opportunity. Education in the last thirty years has made more progress among the Negroes than among any other race. The first and most satisfactory thing he learned from his experiences was that his belief in the potentiality of the African was completely affirmed. "Africa must learn a lesson from places like Tuskegee and especially must understand the necessity of the taking of schools into the country and keeping in close touch with the community." Negroes in the United States are one of her most important and valuable assets, as good Americans as the white people, numbering twelve million.

THIRD SYRIA SUNDAY SCHOOL CONFERENCE

Widely separated places were represented at the Third Triennial Syria Sunday School Conference, which was held at Souk-el-Gharb. Instead of seeking merely Sunday-school attendants, active leaders were especially invited. Delegates also came from Latahia and Aleppo in North Syria as well as from Damascus and Tripoli. Both Armenian and Syrian workers were present. Following the general meeting, most of the time during the four days was profitably spent in round table discussions. Among the items considered were the following: The Departmental Sunday School, The Small School with a Single Teacher, The Vacation Bible School, Helps to Secure Attendance, Training Leaders, Winning non-Protestants to Sunday-school. The Conference was arranged by Rev. George H. Scherer, Executive Secretary of the Bible Lands Sunday School Union, which is affiliated with the World's Sunday School Association.

Are You Helping?

During ten months the Foreign Board has received \$62,970.81.

This leaves \$41,878.21 to be raised by March 31.

Will you help to assure the raising of this sum, thus avoiding a deficit with the resultant curtailing of the work abroad?

AMERICAN FRIENDS BOARD OF
FOREIGN MISSIONS

101 South Eighth Street
Richmond, Indiana

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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FEBRUARY 16, 1928

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EDITORIAL

One Good Pull Deserves Another

DOUBTLESS many Friends have been following with interest from month to month the United Budget figures as published in our columns. In this issue appears one of the monthly tables, to which increasing significance attaches as the fiscal year draws toward a close. We commend it to the careful consideration of our readers.

There isn't anything very thrilling or exciting in a table of figures at best—and these figures are far from the best, though they are in the class of the better. One limitation charged against the United Budget is that it dehumanizes and makes too impersonal our benevolent concerns; that it tends to emphasize the financial appeal without sufficiently setting forth the need for which the appeal is made. As we have swung away from the former miscellaneous and competitive appeals for money, this has doubtless been a tendency which needs correction. As Milo Hinckle forcibly tells us elsewhere in these columns, there is the necessity for establishing and maintaining living, human links for binding us to the tasks that lie beyond our immediate observation and contacts.

After having done all that is possible, however, to humanize and personalize the Budget, much must still be left to our Christian imagination and sensitiveness. We use the adjective advisedly, for we certainly do need to sensitize and to Christianize our imagination—or perhaps discernment is a better word. We should learn to look behind the words, "Foreign Mission Board," and "Home Mission Board," and visualize something of the critical situations they are meeting, the conditions they are healing in Africa or in Jamaica, in Oklahoma or in Tennessee, as so frequently set forth in the church paper. The term, "Peace Association," should bring promptly to our mind immediately pressing problems of national and international life for which we bear a share of responsibility. Similarly, every Board and agency listed, stands for a definite need worthy of our sympathy and support. In addition to all the human interest that may come to us in graphic story and in personal contact, may we seek to develop that quickening discernment that will help us to visualize and to *feel* the divine possibilities and the tragedies that are involved in the figures which record our response to the needs presented.

A few words may well be directed more specifically to the figures given on another page. As usual we are considerably behind in our benevolent schedule, but not so far behind as formerly at this time; not by nearly sixteen thousand dollars. This is distinctly encouraging and is doubtless the result of more regular remittances, paid pro-

portionately month by month. May all Yearly and subordinate meetings consider seriously and favorably the pronouncement of the Five Years Meeting in which the desirability of monthly, proportionate remittances was strongly urged. Having attained a mark considerably in advance of that reached at this period last year, there is no good reason why this fiscal year should not close successfully on March 31, if Friends throughout the Five Years Meeting will it to be so. It all depends upon the urgency of the concern.

In this connection there is one final consideration to which we earnestly call attention. Yearly Meetings and their subordinate bodies have, generally speaking, accepted certain undertakings or allotments as their contribution to the United Budget. Even should all these be paid in full, the needs of the work would still not be met since the total of the undertakings falls eighteen thousand dollars short of the needs as budgeted. This means, of course, that if we crown the year with success we shall have to do better than our allotments. Toward this end we are confident that very many will loyally start out on the second mile in support of the common task.

Peace Be Unto Us—A Word of Welcome

WE welcome an honored friend into our midst—literally our "midst" as well as figuratively—in this issue. Our greeting is a hearty one and we are sure it will be echoed by Friends generally. Serving as the official mouthpiece of a fundamental Quaker concern, *The Messenger of Peace* has a long and honorable record to its credit, and it is for the purpose of widening its area of service that the new arrangement for its inclusion in THE AMERICAN FRIEND has been made. Once each month, therefore, our readers will be favored with this additional world outlook from the viewpoint of good will and conciliation.

From our editorial standpoint, this arrangement fills a long-felt need. We can but reiterate what we said in an editorial last June entitled, "Enlarging Our Circle of Understanding," in which we introduced the monthly "World News and Discussion" section. Friends' basic principles are such as should make us particularly sensitive to present world conditions; and not only sensitive to them but eager and able to minister to them helpfully. But a charitable and benevolent purpose, however well founded, is not enough. Information and understanding are needed to stimulate concern and make intelligent our action. In concluding that statement regarding the monthly section we said: "In a venture of this kind we can't even profess

to know just where we are going but we do believe our direction is right."

Although this development had not been thought of, much less anticipated, we believe the incorporation of *The Messenger of Peace* in THE AMERICAN FRIEND will prove to be a further extension of the purpose behind our "World

News and Discussion" section which it now supersedes in our pages. This sense of continuity is deepened in the fact that John O'H. Harte, who directed our venture, becomes joint editor with Wilbur K. Thomas, of the new *Messenger of Peace*. May this coöperative effort bring us all more closely together, increasing our interest and making more effective our work for peace and good will.

My Meeting and Friends Abroad

An Appeal for Closer Cooperation

BY MILO S. HINCKLE

LOVE at long range has never proven very satisfactory. Fellowship which springs from some degree of intimacy in understanding and contact is the basis of cooperation. Those who live at the center from which educational propaganda is sent forth and to which the regular and generous support of the folks back home is directed to be sent for carrying on projected programs abroad, rarely realize how difficult it is for the rank and file of people to grow eloquently enthusiastic over matters that seem so far away from them. That sentence is written out of very real experience. The writer spent several years at the Quaker center and often indulged himself in several criticisms of the folk a thousand miles or more away, for their apparent indifference to propositions that were so clear to him—living near them—that they did not appear to need explanation. A few years out on the rim afford a valuable perspective for the enthusiastic solicitor of the church's loyalty.

LAZINESS NOT CONDONED

This is in no sense excusing Friends for a lack of enthusiastic support of church enterprises resulting directly from sheer laziness—neglect of open channels of information at their very doors: news letters, Board Reports, THE AMERICAN FRIEND, public addresses, etc. "What we don't know does not hurt us," is a lie and always was. Our ignorance of needs, conditions, policies, opportunities in the various fields of church endeavor, hurt those whose very life and comfort depend on the success of the program. It hurts the whole progress of the very work for which the church exists. And, though we seldom think of it, it seriously hurts our own spiritual life and stunts any thorough-going usefulness, without which no real character matures.

This is intended, however, as a hint of the necessity of establishing a greater degree of humanness in the program of local church education—making it more possible for the common man to visualize the thing to which he is urged to contribute his thought, prayer and means. One visit by a missionary, a mission board secretary, a representative of any item in the budget, is worth a dozen paper appeals. E. Stanley Jones says that, regardless of one's opinion of Gandhi's movement as a political success or failure, it left a spiritual deposit in the heart of India that is indelible and destined to bear a larger fruit in the future. He demonstrated the ideal that he wanted his people to accept and support.

COME TO SEE US!

It would be a fine accomplishment to secure a generous and loyal support of all missionaries and mission fields on the broad basis that the whole world needs what we have and it is the genius of our faith to share the message of Christ with all others who do not possess it. This is the ideal: few of us are ideal in our reactions. I am convinced that before "My Meeting" is likely to get very much aroused over the concerns of "Friends Abroad," whether nationals or foreigners (missionaries), my Meeting must have some very human contacts with the good folk, the needy folk, the wretched folk and the appealing conditions of the folk over there.

With due apologies, we should like to observe that there is some proof of the value of the above suggestion in the fact that "My Meeting," in the present instance, recognizes a living link with a group far away, in that the pastor and wife gave personal service with that group previous to coming to this field. Of more value still is the close personal relationship between Friends "here" and "there" by reason of the adoption of one of the workers there as our own, the occasional interchange of messages and gifts, the presence of that missionary for a month in our midst, and her name and address on the printed weekly Bulletin of the local Meeting. People *here* can and do get far more interested and respond more cheerfully and liberally in the general situation *there* because they can visualize something definitely connected with that situation.

LIVING TESTIMONIES

Montclair E. Hoffman has just carried from Eastern Friends to his splendid Secondary School at Happy Grove, Jamaica, a financial response to increase the endowment that no other could have secured. It was not a question of eloquence or business sagacity (although Montclair is not wanting in either), it was simply that Friends saw the Happy Grove School making stalwart, Christian character as he, a former student and now Headmaster, stood before them. And that, if I mistake not, is exactly what the local meeting needs to visualize—the reality in the missionary work in which Friends should feel that their own spiritual life and happiness are involved. I know of nothing else that would so tie "My Meeting"—any meeting—permanently and generously to the conviction that our field has no boundary limits as a visit from Montclair Hoffman, Charles Vincent, Phulmat Brown, Estelia Lewis, Fortunato Castillo, Khalil Totah or some of our missionaries. I am not unmindful of the criticism that missionary interest that rests on personal friendship is often limited to the narrow spheres of those contacts. Nevertheless, nearly twenty years of it have led me to the conclusion that "My Meeting" is very much like myself; and, at the last, I am forced to the admission that I respond to the thing that gets nearest to me.

CULTIVATING IS THE SOLUTION

"My Meeting," therefore, needs cultivating—so does yours. We need more of the type of contacts that will make the program of work and the budget actually live and breathe and walk and smile with our people. We've depended too much on "love at long range." We have taken too much for granted as to the specific information possessed by the rank and file and have expected them to see too much between the lines, when they haven't even been reading the lines! It is an expensive program that will call for more support, but, in my humble judgment, it is also expansive, and success depends upon some variation of its application.

"My Meeting" and the interests of Friends abroad cannot be loaded upon the Central Offices, however, for educating and tying up, while I "go a fishing" and have a good time. Whoever wishes that he could do this most vital task by proxy is recreant to his

chief obligation and highest privilege. The chief reason, or one of them, that those at the "center" have had such difficulty in getting our local meetings to see the supreme privilege of fellowship in service and to realize themselves one with those across the border lines, is the fact that we pastors have too often given the impression that we hardly know what it is all about and that we want them (the home meetings) to be sure to look after us first. By the way, that is one of the reasons why we have been so poorly "looked after" at times! It is our job to acquaint ourselves with the program of the church and to interpret the gospel to our people in terms of sacrificial service in fellowship with the Master. A glance at the usual list of sermon themes in the newspapers reveals how rarely the average pastor leads his flock beyond a stone's throw of the four walls of the fold—the sleeping place! A gospel that is not big enough to save the world is not big enough to save one soul.

But preaching alone will never save "My Meeting" nor do much for Friends work abroad—both of which may be very hungry just now! More substantial food is needed. "My Meeting"

needs the solid stuff in the books recommended for present study of the Friends abroad and others. A special series of meetings devoted to getting acquainted with our kinsmen of other shades and characteristics would be a wholesome experience and wonderfully illuminating in our interpretation of Jesus and Paul.

Spite of all my own best efforts—whatever they may be, "My Meeting" is bound to be provincial, indifferent, even self-centered unless the homes and reading circles make generous use of the Friendly pages in THE AMERICAN FRIEND and of books and other periodicals that take us away from ourselves to larger and better things. Usually the closed door to our church papers means a deaf ear to the calls of the folk "over there."

I want "My Meeting" to maintain the happiest bond of fellowship with "Friends Abroad" that will unite them and us in a co-operative service out of which volumes of prayer, sympathy, workers and money shall constantly assure them of our love and leave us far the richer for the sharing, for we would not only give but share.

Greensboro, North Carolina.

Esteemed Friend, Calvin Coolidge

BY ELIZABETH H. EMERSON

DEAR Eunice: Last night I heard over our little inefficient radio, the voice of President Coolidge speaking to millions on the subject of tax reduction. Earlier in the day I had indulged myself in rummaging among some old volumes which tell of generations of Friends long gone. I had pleasant little visits with Stephen Grellet, Addison Coffin, Elizabeth Fry, Eliza P. Gurney and others. And now I have before me the dear face of Eliza Gurney, serving as inspiration for this letter.

For a long while I have thought I would like to write a letter to the President, not one of the sort we do send in occasionally protesting about our marines in Nicaragua or the big navy appropriations—and by the way has *thee* protested by letter or telegram?—but just a Friendly message. And now the combination of hearing the voice of the President and on the same day reading the letters which Eliza Gurney sent to President Lincoln, has set off the desire and I am going to tell thee what I would say if I should write:

Esteemed Friend, Calvin Coolidge:

There is a story fairly well known among the Friends or Quakers, of whom I am one, which I would like to recite to you as briefly as I may. During the Civil war, Friends throughout the country were in great travail of spirit. Believing then as we do now in the worth of every man of every color and race, they felt most deeply the grievous wrongs of slavery and were ardent in their desire for emancipation. They loved and admired Abraham Lincoln. Although they had a deep-rooted conviction that all war was wrong, and so could not fight even for the release of the oppressed, they were intensely patriotic, if patriotism means sincere well-wishing for the country in which one has citizenship.

I have before me as I write the likeness of one Eliza P. Gurney. Her sweet face with its clear, searching eyes and firm mouth looks out from a lacy white bonnet, very high at the back. Dark hair, straight and severely plain, is parted over a forehead of fine height. A soft white shawl is very primly folded about her shoulders. She is a type of the intelligencia of Quakerdom in Civil War days. It was to this woman, widow of Joseph John Gurney of the famous Gurney family in England, that the concern came to make a religious visit to Abraham Lincoln. By nature timid and retiring, to do this required great courage on her part, but supported by a few accompanying Friends she gained admittance to the President and spoke, among others, these words:

"In common with the members of my own Society—may I not say in common with every true-hearted citizen of the United States?—my spirit has been introduced into near sympathy with our Chief

Magistrate in the heavy weight of responsibility that rests upon him....In common with thousands and tens of thousands on both sides of the Atlantic, my heart has rejoiced in the noble effort which our honored President has made to keep the true fast, to loose the bonds of wickedness, to undo the heavy burdens, to let the oppressed go free and I assuredly believe that for this magnanimous deed the children yet unborn will rise up and call him blessed in the name of the Lord. But trials and persecutions are the lot of all who endeavor to maintain a just weight and a just balance, and who desire to be found walking in the path of uprightness....I have earnestly desired that the President might repair day by day, and oftener than the day, to this river of God which is full of water, ...that his spirit may be strengthened and refreshed and be fitted for the right performance of his various and arduous duties; and by the grace of God he may be made an instrument in hastening the coming of that glorious day when the kingdoms of this world shall become the kingdoms of our God and of his Christ, and He shall reign forever and forever more; when swords shall be beaten into pruning-hooks, when nations shall no longer lift up sword against nation, nor the people learn war any more."

In response to this earnest message, a witness tells us, tears flowed down Lincoln's face and taking the hand of Eliza Gurney in both of his, he thanked her fervently for the interview. And this was not the end. In a few months the President, evidently feeling the need of such spiritual support as he found in this Quaker woman, sent a request that she write to him. The letter which Lincoln wrote in reply is in fac-simile before me and is preserved by the Historical Society of Pennsylvania. It is most indicative of that tender spirit of understanding which characterized all of Lincoln's dealings with Friends during the war period.

Yet another letter from Eliza Gurney to the President followed in which she uses these words: "I think I may venture to say that Friends are not less loyal for the leniency with which their honest convictions have been treated, and I believe there are few amongst us who would not lament to see any other than Abraham Lincoln fill the Presidential chair....believing as we do that he is conscientiously endeavoring, according to his own convictions of right, to fulfil the important trust committed to him, and to discharge the solemn duties of his high and responsible office, not with eye service as men-pleasers, but in singleness of heart, fearing God."

The climax of this story comes with the discovery in the coat pocket of the assassinated Lincoln, the first letter from Eliza Gurney. Not by chance, we Friends like to think, did he carry it

there, but because in those troublous months he experienced from the spiritual force of this strong woman, some transference of strength to his own needy soul.

Why have I related this story? Not, esteemed Friend, for the glory of our small religious body which in later days has received more of praise than it deserves. No, but because I think that it would be well for the President of this great land to take time to consider the spirit of the best-beloved President of all, a spirit that yearned for the prayers of his people, that sought out sources of spiritual help. To you, too, come grave and perilous times. The present is one of them. To know that to a great degree you hold within your single hand the future of the nations of the world—does it not send you as it sent Abraham Lincoln to a place of seeking for heavenly guidance? Read again the words Eliza Gurney spoke and know that they are a message to you not alone from members of our small group but that in them we are joined by a great host of the Christian people of the land; that the great cry of us all is that *you* “may be made an instrument in hastening the coming of that glorious day...when nation shall no longer lift up sword against nation nor the people learn war any more.” Will not such a realization stay your voice as you are about to call the signals for a great race for power on the seas, certain as it is to lead to world conflict? “There is no nation on this earth that can afford to assume responsibility for stimulating a new armament race.”

Believe, Mr. President, that we of the present day, many of us without the distinguishing marks of dress and address, and making few spiritual pilgrimages to Washington, are yet moved by the same basic beliefs as our fathers; and that we yearn as sincerely as did Eliza Gurney for the conduct of our government in “the spirit of righteousness.”

This, my dear Eunice, is the letter I would write to the President. He will never read it. But I love the truth better because I have become acquainted with Eliza Gurney. Perhaps thee may also.

Richmond, Indiana.

Thine,

ELIZABETH.

Message to the Churches on World Peace

BY THE FEDERAL COUNCIL

WITH startling clearness we now see that war, in its spirit and modern practice, is the negation of everything to which the gospel of Jesus bears witness. What, then, shall the Church of Christ do with this institution which degrades human personality, sets brother against brother and rejects the constructive power of love? The Church can be satisfied with nothing less than the complete abolition of war.

The Federal Council of the Churches commits itself with utmost earnestness to this task.

We rejoice in the announcement by the Secretary of State of the United States of his readiness to negotiate a multilateral treaty for the renunciation of war as an instrument of national policy. We pledge our ardent support to President Coolidge and Secretary Kellogg in any efforts, consonant with a proper consideration of the mutual interests of all the nations concerned, to negotiate treaties which will secure the abolition of war by the nations and assure the peaceful settlement of all international disputes. We believe that the ending of war is one of the deepest demands of the American people.

Competition in armaments must come to an end. There must be a speedy and general cutting down of military establishments. Despite the urgent need for this it is now being proposed that the United States shall commit itself to the largest naval building program which it has ever undertaken in time of peace. We recall and commend the words of President Coolidge that “peace and security are more likely to result from fair and honorable dealings and mutual agreements for a limitation of armaments among nations than by any attempt at competition in squadrons and battalions.” We deprecate a great naval building program, not primarily be-

cause of the vast sums involved, grave as this objection is, but because it moves in the direction of international distrust rather than of international agreement. We strongly approve the proposal to give to the President the authority to suspend or restrict our naval building program when in his judgment such suspension or restriction will lead to corresponding action by other nations. The granting of such authority will help remove misunderstanding and suspicion, will evidence our sincerity in offering in cooperation with other nations to renounce war, and will strengthen our influence in promoting international confidence and goodwill. We urge our Government to give its best energies to working out, in cooperation with other nations, a plan of universal and progressive reduction of armaments.

The effect on world peace of America's unprecedented economic expansion calls for thoughtful study. We know full well that governmental policies are often influenced by the pressure of economic interests. We believe that one of the grave problems now before the American people grows out of the large and rapidly increasing investment of American capital in relatively undeveloped countries. The effect of such investments on international understanding, goodwill and peace should be candidly examined. The widespread assumption that military forces are to be called into action whenever and wherever foreign investments are placed in jeopardy through internal political turmoil tends to perpetuate the maintenance of vast armaments and increases the likelihood of war.

We regret that the United States is not a member of the Permanent Court of International Justice. We believe that it is yet possible for the representatives of our own country and of the nations signatory to the Court Protocol to arrive at a basis of agreement that would result in making the United States a full member of that judicial body.

The United States, we believe, should be brought into a relationship of more effective cooperation with the rest of the world. We therefore express our gratification with the increasing number of the Committees and Commissions of the League of Nations on which the United States has full, active membership.

The disestablishment of war and the maintenance of peace depend, in the last analysis, on the development of the spirit of goodwill, brotherhood and cooperation between nations and races. Misunderstandings and fears must be removed. Hatred must be banished. There must be created the will to peace. This is peculiarly the province of the church, which has always regarded it as its mission to nourish more Christlike motives and attitudes in the hearts of men.

We rejoice to know that 36 communions now have commissions on international relations and that 57 state and city councils of churches and other local inter-communion bodies have similar committees. We urge these communions and local church councils greatly to strengthen their educational program for peace and to provide their commissions and committees with budgets sufficient to enable them to operate more effectively.

The Church of Jesus Christ, in carrying on its program of world justice and peace, cannot be intimidated by any attempt to silence or to deter lovers of international justice and peace. The Church must ever cherish the age-old and inalienable liberty of the prophets to interpret public policies and the institutions of the day in the light of the Christian gospel and to sound a warning when justice miscarries, righteousness falters or human liberties are violated. Efforts being made by a few individuals and groups to cast aspersions on the character and honesty of purpose of many of our ablest Christian leaders, falsely charging them with being consciously or unconsciously agents of subversive influences, should be outspokenly condemned.

We earnestly request the constituent bodies of the Federal Council carefully to consider from the Christian point of view the major international issues now before our nation and to take such actions thereon as may seem to them appropriate and helpful in applying to such issues the ideals and spirit of Jesus Christ our Lord, which actions by the constituent bodies may serve as a guide for deliberation and declarations by the forthcoming quadrennial sessions of the Federal Council in December, 1928.

The Chinese and Race Relations

BY RUPERT H. STANLEY

This article was prepared for our Race Relations number but was received too late for inclusion in last week's issue. We are indebted to Rupert Stanley for so illuminating a statement.

SINCE the year 1912 I have been very much interested in the subject of Sino-Japanese relations. My wife and I went to China with the usual amount of colossal ignorance concerning the Orient. We knew something about the treatment of the Chinese at the hands of the foreigners but we had no idea that so many positively wicked things had been done. And it is true to say that the vast majority of the Chinese were, and continue to be, ignorant of the many injustices that have been done them by the western nations. The leaders of the Nationalist Party are now awake to the gravity of the situation and are doing a great deal, first, to get their own house in order, and second, to deal with foreign relations at the points where they restrict a free movement to this end.

We usually regard the Chinese as anti-foreign first, and nationalist second, but I believe the reverse is true. All of the political, religious, educational, even military leaders that I have met are strongly nationalistic. It is a mystery to me why the Chinese have not been more anti-foreign than they are. The radicals are anti-foreign as one could expect but the rank and file of the leaders, especially those who are trained economists, realize the necessity for the maintenance of peace and goodwill not only at home but abroad. It is a mystery also, now that so many educated leaders know about the encroachments of the foreigner on Chinese rights that all the foreigners, bag and baggage, are not driven out of China. That they are not seems to indicate something of an inherent worth in the character of the Chinese that all foreigners ought to emulate.

The first war between China and Great Britain was fought in 1840-42. Following this war the Treaty of Nanking provided that Hongkong would be ceded to Great Britain; that Shanghai and four other port cities would be opened to foreign trade and residence; and that \$21,000,000 be paid as indemnity.

The Sino-Japanese War began in 1894 and on April 17, 1895, a treaty was signed at Shimonoseki. Among other items of this agreement China ceded Formosa, the Pescadores, the Liaotung peninsula, and Port Arthur to Japan, and promised to pay an indemnity of \$140,000,000. This treaty did not stand as originally signed but the alteration was in favor of Russia and to the discredit of both China and Japan.

Russia occupied Port Arthur in the winter of 1897 and Japan saw Port Arthur, her chief prize of the Sino-Japanese war, pass with the consent of China into the hands of Russia; and from that day the whole Japanese nation set itself to prepare for the life and death struggle which took place between Russia and Japan in 1904-05. One object of this war was to drive Russia from Manchuria. By the treaty of Portsmouth Japan secured Port Arthur and the southern half of Saghalien, but not one dollar to repay her for her tremendous expenditures. She lost 130,000 men and she had a far larger number crippled or diseased for life. This war added \$500,000,000 to her national debt.

Germany's seizure of Kiaochow in November, 1897, was justified on the ground that two German missionaries had been killed in a riot in Shantung. Germany demanded \$140,000 for the murdered men; the rebuilding of the church destroyed by the rioters; reimbursement of all expenses incurred; dismissal of the governor of Shantung; the severest penalties on the assassins and local officials; the cession of Kiaochow as a permanent naval base for Germany; exclusive coal-mining rights in Shantung; and railway concessions in the province of Shantung. F. Brinkley writes of this seizure, "Never had the most rudimentary principles of international morality been so grossly betrayed in the Far East."

On March 3, 1898, four months after the Kiaochow incident, Russia asked China for a lease of Port Arthur and Dalny, and gave her five days to reply. On the 25th of March China yielded. A few days later Great Britain demanded and obtained from China a lease of Weihaiwei, on the northern coast of Shantung, to be held as long as Russia held Port Arthur; and also two-hundred square miles of the hinterland on the Kowloon promontory north of Hongkong. At this time France also secured a part of the mainland of China opposite the island of Hainan.

The Boxer uprising in 1900 ended in a demand by the western powers upon China for \$337,500,000, to be paid in thirty-nine years. This sum was to indemnify western losses.

Japan saw not simply the plains of Manchuria stretching out before her, but also, in view of the weakness of China and her own undreamed military prowess over Russia, she saw the whole of the Chinese empire within her grasp. Indeed, she had dreamed of the possibility of uniting the yellow race under one leadership. It was a sore temptation. Down to 1915 the Japanese had not fallen before this glittering prize. On the other hand, she had not turned away her gaze from the temptation which enthralled her.

The Japanese presented the Twenty-one Demands to China on January 18, 1915. She doubled the number of her troops on the mainland with the threat of further invasion of Chinese territory. Thus they hoped to keep the Demands secret and to force China to sign them speedily. This reveals Japan's own recognition of the cruel injustice of her demands. These Demands would have been kept secret except for an American journalist living in Peking who got wind of the heinous document and telegraphed the nature of it to the outside world. As soon as the news reached Japan there was a good deal of moral resentment on the part of Japanese who were interested in friendly relations with China. One-hundred-thirty votes were cast in the Japanese parliament in favor of impeaching Count Okuma for making these demands upon China.

As the news became current in China the whole nation was aroused against Japan. A national boycott of Japanese goods was declared which was reckoned as one hundred percent effective. It ruined Japanese business in China and made of the Japanese a life-long enemy. The generation of Chinese which went through that intensive campaign of anti-Japanese propaganda can never forget it. It is too much to expect.

In 1915 the Japanese were dealing with an awakened China. Japan had assisted in bringing about the awakening by driving the Germans from their fortified base at Tsingtao and by seizing the whole of the Liaotung peninsula. Japan removed several thousand German prisoners of war from Tsingtao to Tokyo and took possession of all the economic and sovereign rights which were previously held by the Germans on the mainland of China. Japan could scarcely have chosen a spot along the whole of the Chinese coast to occupy that would have brought them into greater disfavor than the one they took from the Germans. It is located in the province of Shantung about twelve hours by train from the birthplace and tomb of Confucius, both of which are very near the sacred mountain, Taishan. The whole province is so associated in the minds of all devout Confucianists that it would be impossible to have any such incident happen in Shantung without going like an electric shock through the whole of the organism. The whole of China was awake to this new kind of desecration.

Fortunately, Japan was led to postpone the most obnoxious of the Twenty-one Demands which did a good deal to allay the fears of the Chinese. Thus China and also the Economic-Ethical Party in Japan owe a lasting debt of gratitude to President Wilson, Secretary Bryan and to certain leaders of Great Britain for leading the Japanese to this decision.

During the years 1912-19, the whole of which time our residence was in China, along with other Americans we were very much influenced by this bitterness of the Chinese against the Japanese. The atmosphere was saturated with the germs of a disease known as anti-Japanism. Everything against the Japanese was magnified. We heard everything bad and nothing good. The Chinese had no way of knowing the exact state of affairs among the Japanese liberals. The Chinese did not know that there were a lot of Japanese who were just as much distressed over the contents of the Twenty-one Demands as the Chinese were. A sort of war was being waged and the censors allowed only the things derogatory to Japan to get through to the Chinese public. The Japanese were pictured as inhuman beasts, void of reason and mercy.

Many aims of the Chinese nationalists were now beginning to take a definite form and we shared most of these patriotic hopes—a central government, economic freedom for the masses, universal education, freedom from foreign aggression and outside oppression—and especially we wanted to see China have a chance to occupy her rightful place in the family of nations. The Japanese seemed to menace success to these aspirations. The Twenty-one Demands and her policy of terrorism in Shantung seemed to threaten the territorial integrity of China.

With the foregoing as a background we came to America in 1919 for our first home-leave in seven years. We were unreasonably pro-Chinese and out-spokenly anti-Japanese. In 1920 we received the following invitation to move to Japan. The invitation came entirely unsolicited and took us completely by surprise. It seemed such an unreasonable thing to expect and our first impression was to decline the invitation. The invitation was as follows:

Shanghai, China, July 20, 1920.

Dear Mr. Stanley:—

You must have received our cablegram calling you to a very important work for and among the 4,000 Chinese students in Tokyo. I recently visited that field and met with many Japanese Christian friends. I addressed the Chinese students three nights in succession. The Japanese friends have been very cordial and sincere and the Chinese students have captured my heart. On the third night I called for decisions and ninety-four men signed up to accept Christ, of whom thirty-eight decided for direct Christian service.

This forms the most strategic field in our work in China. You are aware, too, of the tremendous influence of the Chinese returned student from Japan. Allow me to congratulate you most heartily for the opportunity of working among the Chinese students in Tokyo.

Mr. Harvey in our New York office must have gone over this matter in greater detail than I can write. I shall be glad to hear of your decision to respond to the call, which in behalf of the National Committee of the Chinese Y. M. C. A., I take great pleasure to extend. The Tokyo work as you know is directly under the National Committee of China. I personally am happy to have you as one of my colleagues.

Sincerely yours,

/S/ DAVID Z. T. YUI,

General Secretary National Committee of China
for the Young Men's Christian Association.

When we received this invitation we were not eager to accept. We felt that Japan had set out definitely to exploit China and with such a feeling in our hearts we felt that we could not be happy in Japan. We read the cablegram and the letter quoted above, over and over again. The invitation seemed sincere enough and the need unmistakably great but we were so very much prejudiced against the Japanese. We took courage with the knowledge that one Chinese, at any rate, had overcome his prejudice. He was inviting us to go to Japan to assist him in breaking down racial barriers.

We decided to accept the invitation and sailed from San Francisco in October, 1920. Soon after our arrival in Tokyo we found ourselves established in very happy surroundings with a staff of loyal Chinese associates. There were eight or nine men and three of them were married to broadminded and sympathetic Chinese women. Most of them had studied in the Japanese universities and had a good many contacts not only with the Chinese students but with many Japanese, American and English friends.

Little by little as we met with the Japanese our prejudice against them disappeared and we came to have high regard for many of them. One day I went to call on a prominent Japanese with Henry

Hodgkin and Gilbert Bowles. He was a member of the cabinet at the time that the Twenty-one Demands were issued. I heard him say that the greatest political mistake he ever made in his life was to give his consent to issuing the Twenty-one Demands. He signed the document on the basis of expediency. He knew that they were infamous and wrong but he saw no other way to cause the downfall of Yuan Shih-kai. The latter was president of China and was reckoned to be the greatest enemy of peace and stability in the Far East. His confession was so clear-cut and whole-souled that it made a deep impression. I never thought that I would hear a Japanese official make such a confession. Many Chinese shared this view regarding Yuan Shih-kai.

From economic necessity many of the Chinese students in Japan live in the cheapest lodging houses. This brings them into contact with one of the lowest classes in Japanese society, the poor, unscrupulous, profiteering innkeeper and his ilk. The servants are women, which is entirely contrary to Chinese custom. The serving maids enter the men's rooms with great freedom and make it easy for these students from abroad to yield to temptation. Even in the universities the Chinese students have very little friendly contact with the Japanese students. Many of the Japanese universities are taxed to their utmost capacity. Classrooms are inadequate. If a Chinese student succeeds in getting a seat inside the classroom while the Japanese have to stand in the doorway, cause for friction has been created. The Japanese are a more formal people than the Chinese. The Japanese are apt to wait for introductions and to pay more attention to conventionalities. Some one has likened the Japanese to the English and the Chinese to the Americans as regards the observance of social conventions. For this reason the Chinese students herd together, learning very little regarding the better class of Japanese. Their contacts, unfortunately, are for the most part, with the lower classes.

The task of the Chinese Y. M. C. A. is to give these students, not only a place where they may gather for clean recreation, but a chance to meet important Japanese Christians. Socials are held, addresses on subjects of interest to the Chinese are arranged, day-school, and night-school classes are conducted in Chinese, Japanese and English. Bible classes and religious services are held regularly.

There is a good deal that we as members of the Society of Friends can do to make the path of the Oriental student a bit brighter as he labors to achieve an education in this country. They see too little of two great American institutions, the church and the home. Those who live near the centers of learning where large numbers of these students are congregated have a splendid opportunity to make friends with these students away from home.

Westtown, Penn.

The Man of God

Stalwart he stands to urge his great concern,
That love of man to man might bear the seal
Divine and, breaking through the mists, reveal
Goodwill to all, till those who hate may learn
The better way of peace and friendship; yearn
To serve for joy of helping; strive to heal
The wounds of wickedness, and make appeal
To nobler instincts, those who love discern.
Thus, Henry Hodgkin seeks to win his way,
By voice and pen, the Christian forces lead
To righteous acts, until all nations stand
To make the will of God supreme and stay
The hand of bloody hate in gross misdeed—
By faith and love possess the Promised Land.

Richmond, Indiana.

JOHN R. WEBB.

The Messenger of Peace

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Editors

WILBUR K. THOMAS
JOHN O'H. HARTE

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EDITORIAL COMMENTS

Towards a Treaty With France

LAST spring, M. Briand, Minister of Foreign Affairs for France, proposed that the United States and France should enter into a treaty that would "condemn recourse to war and renounce it... as an instrument of their national policy towards each other."

Mr. Kellogg responded, suggesting that the proposed treaty should be open to the signatures of all interested Powers. M. Briand objected, stating that such a treaty would be impossible for France to sign as she was already under obligation to the League of Nations. M. Briand further added that the proposed treaty should be against "aggressive war." Of course unless "aggressive war" is defined very minutely the signing of such a treaty would be a mere matter of form and not a reality. But because the Foreign Departments of France and the United States have experienced some difficulty in reaching an agreement as to whether the treaty should be multilateral or bilateral; against "aggressive war," or all war, we feel that negotiations should be continued until some common ground for the drafting of such a treaty is reached.

The Soviet Opposition Exiled

THERE has always been an Opposition Party within the Communist Party in Russia since the Revolution of 1917, but until the latter part of 1924, when Trotsky took an active part in the Opposition, the Opposition Party received little attention from the Soviet Government, and little attention from students of Russia. After the death of Lenin in 1924, the triumvirate of Stalin, Kamenieff and Zinovieff was set up. In 1925 both Kamenieff and Zinovieff were dropped. Then Trotsky, Kamenieff and Zinovieff allied themselves in opposition to the Soviet, at whose head stood, and still stands, Joseph V. Stalin.

The Opposition's criticism of Stalin's policy is that it is bringing back Soviet Russia to capitalism; that it has given up the idea of world revolution. During 1925 and 1926 the struggle between the two groups was intense. Then Trotsky and Zinovieff capitulated. Trotsky has ever been an exponent of world revolution and believes that Soviet Russia should develop without compromise with Capitalism. But events would indicate that the more moderate course of co-operation with capitalism, and co-operation with the other nations of the World, as is being attempted by Stalin, will eventually triumph over the international policy of the Opposition, which, while it calls itself "international" is in reality isolationist. And now the Opposition—Trotsky, Zinovieff and Kamenieff are no longer permitted to remain in Moscow!

War and the Gospel of Jesus

CAN Christians participate in War? Can they be part of the war machine, such as serving in the hospital corps, or commissary department, and still be true to the teachings of Jesus? Does responsibility rest upon the "State" or upon the individual?

Such questions are constantly in the minds of conscientious Christian people. Actuated by a great desire to be of service to their fellowmen, they find it difficult to explain why they hesitate

to do "war work." In times of stress and danger their loyalty to the Government is tested.

But should there be any question about one's responsibility? The Christian is pledged, first of all, to be true to the Christ. His whole life is motivated by the spirit of Love; of following in the footsteps of the lowly Nazarene. His personal conduct, social responsibilities, political obligations, are all controlled by what he believes to be the Christ spirit. He is a true disciple in proportion to his loyalty to the teachings of Jesus.

It is an interesting fact that there is little difference of opinion among Christians as to what Jesus taught. Discussions arise concerning their practicability under certain conditions, but truly no one can say that Christians should be disloyal to their Master in order to be loyal to "Society," or a "political party," or a "nation." Few will hold to that position. Loyalty to God implies the highest loyalty to mankind. Only on that plane can loyalty be consistent.

In order to strengthen that sense of loyalty to God it is well, therefore, from time to time to restate our Faith. Our thinking machine needs overhauling in order to get rid of the thousand-and-one impressions that are constantly being made upon it by press, pulpit and personal conversations with others. Our present position and the need for correction can be determined by reading again the testimony of the Religious Society of Friends in regard to War. How far short are we of furthering these ideas into practice?

"We feel bound explicitly to avow our unshaken persuasion that all war is utterly incompatible with the plain precepts of our divine Lord and Law-giver, and the whole spirit of His Gospel, and that no plea of necessity or policy, however urgent or peculiar, can avail to release either individuals or nations from the paramount allegiance which they owe to Him who hath said, 'Love your enemies.'" (Matt. v. 44, Luke vi. 27.) In enjoining this love, and the forgiveness of injuries, He who has brought us to Himself has not prescribed for man precepts which are incapable of being carried into practice, or of which the practice is to be postponed until all shall be persuaded to act upon them. We cannot doubt that they are incumbent now, and that we have in the prophetic Scriptures the distinct intimation of their direct application not only to individuals, but to nations also. (Isaiah ii. 4, Micah iv. 1.) When nations conform their laws to this divine teaching, wars must necessarily cease.

"We would, in humility, but in faithfulness to our Lord, express our firm persuasion that all the exigencies of civil government and social order may be met under the banner of the Prince of Peace, in strict conformity with His commands."

We Arm for Peace

SENATOR BORAH has vigorously criticized the \$740,000,000 naval program outlined by Secretary of the Navy Wilbur, and he also has condemned the speech given in New York, on January 21st, by Rear Admiral Thomas P. Plunkett, who declared that we should arm for war with Great Britain in the near future.

England has had her own experience with irresponsibles, as was acknowledged when an English spokesman said, "We suffer from a plague of Rear Admirals in this country, and apparently the United States does the same," while the British Admiralty remarked: "Our answer to the question of whether we have any fear of an Anglo-American war is that we have just lopped off another eight-inch-gun cruiser from our naval program."

It seems that our House of Representatives, the Senate and our present Administration are in favor of the proposed naval program now before the Houses, or at least the majority. This naval program is out of all proportion to our present and future naval needs. As is pointed out in an article printed elsewhere in this issue (America and the Naval Situation), the United States is already spending more per capita in proportion to its foreign trade than Great Britain is doing.

The United States has repeatedly given lip service to the higher ideals of humanity and President Coolidge himself has declared that naval competition is an irritant that helps to produce wars. Yet it appears to our neighbors of the American continents, and also to the nations of other continents, that while we speak words of wisdom our deeds are of a very different character. If we are not to be branded as hypocrites we should endeavor to make our actions conform with our spoken intentions and hopes.

Speaking to a Chinese student recently, we asked his opinion of Great Britain: "I do not like her," he said, "she says one thing and does another." "And," he added, "that is one thing we Chinese cannot understand." There is no reason why the United States should tread the same old imperialistic pathway. It has been said that the people of the United States are the most Christian in the world to-day. If that is so, and regardless of whether it is a fact or not, we should endeavor to live the Christian way of life in our international relations.

Nicaragua and the United States

PRESIDENT COOLIDGE in a message to Congress, January 10, 1927, stated that "During the last two months the Government of the United States has received repeated requests from various American citizens, both directly and through our consuls and legation, for the protection of their lives and property. The Government of the United States has also received requests from the British chargé at Managua and from the Italian ambassador at Washington for the protection of their respective nationals. Pursuant to such requests, Admiral Latimer, in charge of the special service squadron, has not only maintained the neutral zone at Bluefields under the agreement of both parties, but has landed forces at Puerto Cabezas and Rio Grande, and established neutral zones at these points where considerable numbers of Americans live and are engaged in carrying on business...these industries have been encouraged by the Nicaraguan Government, which protests to the United States its inability to protect these interests and states that any measures which the United States deems appropriate for their protection will be satisfactory to the Nicaraguan Government.

"In addition to these industries now in existence, the Government of Nicaragua, by a treaty entered into on August 5, 1914, granted in perpetuity to the United States the exclusive proprietary rights necessary and convenient for the construction, operation, and maintenance of an oceanic canal." The Treaty reads, in part, as follows:

"ARTICLE I. The Government of Nicaragua grants in perpetuity to the Government of the United States, forever free from all taxation or other public charge, the exclusive proprietary rights necessary and convenient for the construction, operation and maintenance of an inter-oceanic canal by way of the San Juan River and the great Lake of Nicaragua or by way of any route over Nicaraguan territory, the details of the terms upon which such canal shall be constructed, operated and maintained to be agreed to by the two Governments whenever the Government of the United States shall notify the Government of Nicaragua of its desire or intention to construct such canal."

It thus becomes apparent that the United States has a very vital interest in Nicaragua, almost identical with the republic of Panama, and, if the canal is constructed, will doubtless be identical in all details.

But although the United States forces are in Nicaragua by the request of the Nicaraguan Government; for the apparent purpose of protecting American lives and property, and for the preservation of the canal rights, they have extended their rights by forcibly disarming Liberal forces and by an extended warfare with Augusto Sandino (a Liberal general who has refused to disarm to United States forces).

The United States Government is very anxious that Americans should regard this Nicaraguan expedition by United States marines against Sandino as of minor importance, being but the revolt of a few misguided rebels and bandits. Yet Washington is inconsistent. It speaks of "bandits" and "rebels," yet when there is an engagement between Nicaraguan Liberal forces and the American Marines we are informed of the magnitude of the forces operating against our forces. American newspapers speak in glowing terms of the heroism and valor of the Marines under fire. Yet does one find valor and armed forces in large numbers in an "insignificant rebellion"?

Has America given of its best to Nicaragua?

On the outskirts of Granada (Nicaragua) on January 22nd, four men were quarreling, three with a fourth, and it appears that the fourth was getting the worst of the encounter. Enter on the scene two armed American Marines. A period of time elapses and the Marines leave. On the stage remain the four bodies of what were once active peons. Is this the best that America can give to Nicaragua? Is this what a "superior" civilization has to teach an "inferior" one?

We believe there are other ways. The United States Government has abused its treaty rights in Nicaragua by interfering in internal affairs that should only concern the political parties in existence in that country; and Marines should certainly not be allowed to interfere in quarrels amongst the natives. All the way through it is a policy of "interference"; not intervention, scarcely protection.

Pan American Conference

AT this writing the Pan-American Conference at Havana is in session. The newspapers are unanimous in reporting the spirit of good-will that exists at Havana. But, after good-will, what next? We do not mean to insinuate that good-will is not necessary and essential to the ultimate success of the Conference. We believe that it is necessary. But we believe that the Conference will be largely futile unless this spirit of good-will accomplishes something definite; in the way of an arbitration treaty; an economic treaty; plans for the re-organization of the Union on political grounds, or the possible establishment of a Pan-American Court of Justice.

Whether the United States intends to offer its co-operation in these matters is questionable. It has so far done little to antagonize the Conference with objections, but it has very effectively "thrown cold water" on a number of these suggestions: the Court of Justice, reorganization of the Union and a number of others. Whether that opposition will continue is for the future to decide, and we shall hope to treat it more fully in our next number.

The Far Eastern Outlook

THE Japanese Premier and Foreign Minister, Baron Tanaka, in his address at the opening of the Japanese Diet at Tokio, January 20, declared that "it is to be regretted that the question of discriminatory legislation against Japanese immigration pending for the past several years still remains unsolved," but believes that friendly relations between Japan and the United States continues to grow.

The Japanese Premier dwelt particularly upon China in his address. It had been the policy of Japan, in the past, to look with favor toward China and to endeavor to conciliate the growing Nationalist movement. But the present Government in power at Tokio believes that the treaties between Japan and China should be respected by China and that Japan will not stand idly by and see the work of Japanese citizens destroyed in China.

Speaking with reference to Manchuria and Mongolia, especially the three Eastern Provinces, he states "we are inclined to think that, in view of their peculiar historical and geographical relations to this country (Japan), it may be necessary for us to take these provinces into special consideration."

The Japanese Government intends "sincerely to respect and observe the principle of the open door."

Germany has been shipping commercially to Northern China, arms, and recently a consignment was sent by the Norwegian steamer "Skule." The Nationalist Foreign Minister has objected, and states that the Nationalist Government will have to take severe steps with any foreign government that ships arms to a country that Nationalist China is at war with. In this case it is Northern China. This incident will probably help towards a decision of the question as to whether European nations, and American nations, can allow their citizens to export arms to China, or any other country, when that country is in the midst of civil war.

A WORD FROM THE EDITORS

DR. ALLEN D. HOLE. The new editors of the MESSENGER OF PEACE, all of all, wish to express their high appreciation of Dr. Allen D. Hole, who has served as editor of the MESSENGER OF PEACE for many years. No one could have rendered more faithful or able service. He has been indefatigable in his efforts to build up a peace publication that would be fair, definite and progressive. His work has been done as a service of love; for, as with many able men, he has been doing his regular work as a professor in Earlham College and carrying on other outside activities as well as editing the MESSENGER OF PEACE. The new editors can only hope that they will be as successful as he in producing a worth-while peace publication.

NEW POLICY. The Peace Association of Friends in America, the organization under which the MESSENGER OF PEACE is published, is the regularly constituted Board of the Five Years Meeting of Friends in America. Twelve Yearly Meetings of Friends are associated in this fellowship. At each five-year period, all Boards of the Five Years Meeting are appointed. The new Board, appointed by the Five Years Meeting in October, 1927, is made up as follows: Thomas R. Kelly, Richmond, Indiana; Wilbur K. Thomas, Philadelphia, Pa.; William E. Berry, Oskaloosa, Iowa; W. Rufus Kersey, Oregonia, Ohio; Tom A. Sykes, High Point, N. C.; Norval Webb, Plainfield, Ind.; Arthur G. Dorland, London, Canada; Edward Hanson, Wessington Springs, S. D.; Neal Newlin, Long Beach, Calif.; Sina M. Stanton, Bethesda, Md.; Edward Thomas, New York, N. Y.; H. H. Townsend, Wichita, Kan.; E. G. Crawford, 101 South Eighth Street, Richmond, Ind.

The Board organized with Thomas R. Kelly, President; Wilbur K. Thomas, Secretary; E. G. Crawford, Treasurer. These, with William E. Berry; W. Rufus Kersey; Tom A. Sykes and Norval Webb, constitute the Board of Directors, as the Peace Association is an incorporated body. Wilbur K. Thomas was appointed Editor and John O'H. Harte as Assistant Editor.

The newly constituted committee met in Richmond, Indiana, in December, 1927, and decided to change the form of the MESSENGER OF PEACE. The paper has been in the past an independent journal and it was decided to continue it as such but with the additional arrangement that it should be included in *The American Friend* as a monthly supplement. The circulation in the past was about two thousand; with the additional circulation of *The American Friend* it will now be about 6,000. The present issue is the first number of the new series that is incorporated with *The American Friend* in addition to its independent circulation.

It is the desire of the Peace Association of Friends in America that the MESSENGER OF PEACE should be an outstanding peace journal. It is not the purpose to make of it merely a propaganda sheet, but a paper that will bring to the attention of thoughtful men and women throughout the world the more serious aspects of the Peace movement. Peace can be attained only by slow and painful processes. Disarmament of nations can only come about as men's minds are disarmed. Ours, therefore, is an educational program, directed to help those men and women who dare to think and act for themselves. There should be no cessation in our activities.

SUBSCRIPTIONS. For the present the yearly subscription for the MESSENGER OF PEACE is fifty cents. Club rates, ten issues or more of the paper to the same address, are forty cents. For the subscribers of *The American Friend* there is no extra charge. All subscribers who have paid in advance for the MESSENGER OF PEACE under the old arrangement will be given proper credit and the expiration of the time of their subscription will be extended.

INCREASING THE CIRCULATION. Now is the time to challenge people to think along Peace lines. One of the ways is by subscribing for the MESSENGER OF PEACE for one or more of your friends. Help along constructive Peace work by helping us to extend the circulation of this paper which dares to interpret international events from the Christian standpoint. THE EDITORS.

MOBILIZING FOR PEACE

BY REV. CHARLES STELZLE

WE MUST become interested in the peace of the world because of our dependence upon the rest of the world. One of the greatest follies of the times is the notion that we can get along quite well without the assistance of any other nation. Russia is far more independent as far as natural resources are concerned than we are. Russia is probably the poorest country in the world above ground, but the richest country below the ground.

I want to remind you of our important industries which could not be carried on were it not for the materials furnished by other countries. Do you know that more than one hundred substances necessary for national defense must be imported from other lands? We could scarcely have automobiles were it not for the rubber that comes from Singapore, or the Malay Peninsula. Our wheat fields would be in a bad way were it not for the binding twine we get from Yucatan, the only place we can get it. Our steel industry would be badly crippled were it not for the

commodities which we receive from fifty-seven countries. We have practically no nickel. Where would we get our newspapers if it were not for the wood-pulp that Canada supplies? What about coffee and tea, and cocoa, and bananas? What about platinum, asbestos, soap materials, oils, chewing gum? We could have no radios, no telephones, no electric lights. I quote from William C. Redfield's recent book, *Dependent America*. Any man who says we can get along without any other country doesn't know what he is talking about. This is why we need the world and we need the world at peace.

The world is increasingly in favor of peace. Whatever may have been true ten years ago, to-day a new deal is on. The old things, and the old men—the men formerly in power—have passed away. The personnel is different. I was in Berlin about three years ago when they celebrated the tenth anniversary of the declaration of war by the Kaiser. They held a great mass meeting outside the Reichstag. I sat

on top of the lion on the Bismarck Statue, where I could see the great crowds of people. It was the biggest crowd I have ever seen. There must have been 200,000 people in that immense audience. The President of Germany and two others spoke. It was a memorial service for the soldier dead. Not a single word was said during the entire discussion which would have inspired a war-like spirit, quite the contrary. And on the next Sunday afternoon, I went to "Der Grosser Schauspielhaus" to the celebration of the sixth anniversary of the adoption of the German constitution at Weimar. The place was packed. Again there were three speakers, and the thing that stirred that crowd more than anything else was the constant reiteration, "We are through with war." The people got up and roared their approval of this sentiment.

RELIGIOUS AND POLITICAL FREEDOM

What can America contribute to the peace of the world? I have four propo-

sals to make to you. In the first place, we can demonstrate the possibility of world peace through religious liberty. The spirit of freedom is our heritage. No country in the world can do more in this direction than can America. Religion is often the cause of war. Let us show the world that religion's chief function is to bring peace to the world. Let us prove that we are big enough to honor the man who can make a contribution toward human welfare, no matter what his religious convictions may be. As a Protestant, a Prohibitionist, and a Progressive Republican, I disagree with Governor Smith on what I believe to be fundamental questions, but I would fight to the death any attempt on the part of the Ku Klux Klan, or any bigoted religionist, to prevent Al Smith from expressing his personal convictions and living his own life as an American citizen, and as a Catholic. America must demonstrate that it is big enough to elect as President of the United States one whose religion is different from that of the majority of its citizens, and when it has done this, it can speak with authority on religious freedom to the nations of the world.

In the second place, America can help bring about world peace by recognizing and dealing intelligently and sympathetically with the growing spirit of social unrest throughout the world. It is almost a commonplace for me to tell you that this is the era of the common man. Slowly but surely the masses of the people are coming to their own. No human power can stop their onward march, and no divine power will. The growth of democracy is the greatest phenomena in the world today. This growing spirit of social unrest is not due to the professional agitator. Democracy has won in religion, in education, in political life, in the fight made by women, in the struggle of the races, and now we are facing the problem of industrial democracy. I want to remind you that these are all one—all part of the same great movement that has been coming down through the centuries. The common people have always conquered in every conflict, and they will continue to conquer.

SOCIAL UNREST CAUSED BY FINEST IDEALISM

I repeat that social unrest is not caused by professional agitators, by labor leaders. They have not created it. It has created them. They have been pushed forth to give expression to the hopes and aspirations of the common people. Social unrest—let me remind you—is the outcome of the finest idealism that the world has ever known. Who, then, is responsible for social unrest? Public libraries, art galleries, colleges, the Church, and every uplifting force in the world. No army and no navy can stop this onward movement. And yet many of the nations of the world are seeking to suppress through force this uprising of the people, and many

are going to war—to civil war, sometimes, to do it. America can help bring about world peace, by intelligently facing the facts.

We must work out a national policy which will take into account the right of a man to live peacefully in a country with whose political program he may not be in entire accord, provided he is within the law. I saw the other day a confidential report regarding the personnel of one of the greatest committees ever organized in this country in an educational movement. Some organizations, allegedly "100 per cent American," had trailed these men and women on the committee, and submitted their report to an alleged patriotic society. It was the most damnable statement I have ever seen typed. By innuendo, by insinuation, these men whom every American knows, and who have clearly demonstrated their Americanism, had their reputations dragged in the muck by this professional investigating 100 per cent American organization. Possibly you have heard the story of the lawyer who hung out a shingle which read, "I am a 100 per cent American. I hate all Jews and Catholics." The lawyer across the street became jealous of his popularity and he hung out his shingle: "I am a 200 per cent American I hate everybody."

A HUMANITARIAN PROGRAM NEEDED

In the third place, America can help bring about world peace by working out a humanitarian program which shall serve as a moral equivalent for war. I do not accept in its entirety the philosophy of economic determinism, but there is no doubt most wars are due to economic causes. I spent a good deal of time in Geneva and in the Labor Department of the League of Nations. One of the finest pieces of work I have seen done by the League of Nations, or by any other organization, is that being accomplished by the Labor Department of the League, through which great reform measures, looking toward the solution of the unemployment problem, the standardization of hours of labor, the adoption of a minimum wage in industry, the abolition of dangerous occupations in industry, and many others have been accepted by the nations affiliated with the League. Over two hundred such measures have been ratified, and as many others recommended and approved. No doubt these have brought the nations closer together. Through the progressive solution of economic problems they have reduced the possibilities of war.

If America is to play its part in securing world peace, we must lay at the feet of the nations of the world, accomplished tasks in social, economic, and political reform, as an equivalent for what is being done through the League of Nations. We cannot avoid our responsibility as a nation in humanizing the affairs of the world, particularly if we persist in remaining out of the League.

MORAL EQUIVALENT FOR WAR

Finally, America can help bring about world peace by mobilizing for peace. How much of our national funds go into war causes in the past, present and future, nobody can tell; but if one tenth of the entire amount were spent in educational purposes, showing the benefits of peace, we would reduce our war budget immeasurably. The United States has a War Department—why not a Peace Department—a department of the government which shall mobilize for peace, having a general staff for the development of the peace movement in our country? For if we will not officially enter the League of Nations, or any other international court, we as a nation must do our share in a definite way to bring about world peace. Such a department should attempt to remove the cause of war between the United States and other nations, and exert its utmost power to create good will between ourselves and other nations. It should educate the nation about the facts of war, and see to it that all minor and personal interests which encourage war should be eliminated. I am not a pacifist. Next to peace, I love a good fight. But there are so many equivalents for war, constructive, life-giving, that we should at least give them consideration.

About three hundred years ago the Pilgrim fathers before landing at Plymouth Rock wrote the Mayflower Compact, which has the first place among the immortal documents carved on the Wall of the Reformation at Geneva. One hundred and fifty years later, the Declaration of Independence was written and it, too, has its place among those immortal documents having to do with religious and political freedom. We have just been celebrating the Sesqui-Centennial of the writing of that Declaration. Today there is in the mind of some man or woman a Declaration which has as its purpose international justice, and world peace. That document may already be written. It may be released at any moment, and it may be acclaimed by the warring nations of the world as the platform upon which all may stand, without prejudice. If, one hundred years hence, these nations should celebrate the centennial of the adoption of this Document, let it not be said that America's name was not on that Compact of Human Freedom, which will go down in history, immortal, like our own Declaration of Independence.

THIS NUMBER

Rev. Charles Stelzle is President of the Church Advertising Department, International Advertising Association, and we reprint his article from *The Annals* of the American Academy of Political and Social Science, with special permission from the Academy to do so.

AMERICA AND THE NAVAL SITUATION

BY JOHN O'H. HARTE

PRESIDENT COOLIDGE stated to Congress, on December 6, 1927, that "We have a considerable cruiser tonnage, but a part of it is obsolete. Every one knew that had a three-power agreement been reached (at Geneva) it would have left us with the necessity of continuing our building program. The failure to agree should not cause us to build either more or less than we otherwise should."

In the House of Representatives on December 14th, 1927, Chairman Butler of the Committee of Naval Affairs, presented the \$740,000,000 naval building program, calling for the "construction of the following vessels: Twenty-five light cruisers, nine destroyer leaders, thirty-two submarines, and five aircraft carriers."

Is this proposed program "more or less" than the program that we should have proceeded with regardless of the success or failure of the Geneva Naval Conference of 1927? It will be remembered that during the Conference the United States' representatives proposed that the total tonnage for the cruiser class should be restricted to 300,000 tons. Great Britain said that seventy cruisers were essential to her economic independence, but the United States, to achieve parity with Great Britain upon this basis would be obliged to construct thirty new cruisers in addition to those built and authorized, which would cost the people of the United States between \$450,000,000 and \$500,000,000.

The United States rejected this proposal, and increased the original 300,000 tons to 400,000 tons in order to try and reach a compromise agreement with Great Britain. This tonnage, however, was rejected by the Japanese as being excessive. Japan proposed a naval holiday until the year 1931, during which period Great Britain and Japan should not build any cruisers beyond those already authorized. On the other hand the United States should continue construction until it had a cruiser tonnage equal to that of Great Britain. This proposal, if accepted, would have established a cruiser tonnage for Great Britain and the United States of 458,000 tons each, or 158,000 tons more than the figure originally proposed by the United States' representatives at the commencement of the Conference.

It may very safely be assumed, therefore, that the United States went to Geneva with the intention of restricting cruiser tonnage to 300,000 tons if possible, and that any subsequent building program beyond this figure would constitute an increase over the original program of the United States.

The life of the cruiser is from eighteen to twenty years. At present the United

States has 32 cruisers; Great Britain 50 and Japan 32 cruisers. It has, however, been claimed by the Navy Department of the United States that many of its cruisers are obsolete and that to arrive at the total number of ships, and the total tonnage of cruisers that are in good condition we should exclude all cruisers that are past their period of "usefulness." We shall, therefore, exclude such cruisers from the navies under discussion. An up-to-date list of cruisers given in accompanying table No. 1.

These figures are from the U. S. Navy Department May 1, 1927. Relative to the British Government figures, in addition to the eleven 10,000 ton cruisers listed above, two cruisers of 10,000-tons are building for Australia. While the figures are from the U. S. Navy Department, May, 1927, the number of British Empire ships appropriated for has been corrected in view of the restatement of the British cruiser program. It was originally planned by the British Government to lay down 6 cruisers with tonnage 54,000. However, three cruisers have been deducted from this proposed program despite the new American cruiser program now contemplated.

At the Geneva Naval Conference, as we have already said, the United States made a determined effort to restrict cruisers to a total of 300,000 tons, and it would therefore appear that anything "more or less" than that 300,000 tons would be either above or below the proposed program. In the light of the United States cruiser figures as listed in the table above, it would be necessary for the United States to construct fourteen additional cruisers, or 145,000 tons in all, to bring the fleet up to the 300,000 tons outlined.

It is proposed by the Naval Bill of December 14, 1927, to construct twenty-five cruisers. No tonnage has been mentioned in the Bill, but as it has been repeatedly said that 10,000-ton, eight-inch-gun cruisers are essential to the United States, we may assume that the greater number of the twenty-five, if not all, will be of that tonnage. Twenty-five 10,000-ton cruisers will amount to 250,000 tons in addition to the 155,000 tons listed above. This will make a total of 405,000 tons, or actually 105,000 tons in excess of our original Geneva proposal and 76,580 tons in excess of Great Britain's present and planned cruiser tonnage.

It has been said that this proposed naval program is not competitive and that the United States, in the words of President Coolidge, "...has put away the Old World policy of competitive armaments...the size of the navy which America is to have will

be solely for America to determine. No outside influence should enlarge it or diminish it. But it should be known to all that our military powers hold no threat of aggrandizement. It is a guaranty of peace and security at home, and when it goes abroad it is an instrument for the protection of the legal rights of our citizens under international law, a refuge in time of disorder, and always the servant of world peace. Wherever our flag goes, the rights of humanity increase."

There are two lines of approach to every question and we shall leave to our readers the decision of whether the following words of F. H. Simonds, as given in the *Review of Reviews*, are more realistic and truthful, or otherwise. "To my mind, the launching of the United States upon a program of naval equality with the supreme naval power, which is Britain, is an illustration of precisely the spirit which in other nations we scornfully denounce as imperialistic. Neither in American policy nor in American conditions do I see any necessity for such naval strength. Nor do I believe that for the mass of American people there is any real estimate of actual needs. The issue is purely one of prestige."

President Coolidge may state that the United States has put away the "Old World policy of competitive armaments," but Representative Gambrill (Dem.) of Laurel, Md., declared on January 18, 1928, at the hearing of the House Committee on Naval Affairs, that the Department of the Navy, when it drew up its naval program, calling for the construction of seventy-one ships to cost approximately \$740,000,000 "had to take into consideration the fleet of Great Britain" and was "performing a patriotic duty" when it patterned its program in this manner.

Why is Great Britain maintaining a cruiser fleet of 328,420 tons? There are many reasons, but there is not space enough at our disposal to go into them in detail in this article. Very largely, however, it is because Great Britain is entirely dependent upon imported food stuffs to feed her population, and to enable those food stuffs to reach her shores, in time of war, she believes that a large fleet is essential to her continuance as a World Power. On looking back at the German submarine campaign of the recent World War one realizes how very nearly the people of England were starved into surrender. There is also the question of the recent submarine building campaigns of France and Italy; both countries with naval bases in the Mediterranean Sea through which passes British shipping on its way to and

from India and the Far East. To meet this increased submarine building programs the British have resorted to increased building of cruisers.

It has been stated that the United States needs a large cruiser fleet to also safeguard its lines of communication, and to safeguard its nationals in foreign countries, and to protect its neutrality in another war, it being asserted that its shipping in the last War was much interfered with by the British fleet.

What is this foreign trade of the United States that needs such a large cruiser fleet for its protection? What is the large foreign trade of the British Empire that needs another large cruiser fleet? And, are we spending more on our navy in proportion to the amount of our trade than Great Britain is in proportion to her trade? (See Table, 2.)

It will be seen from the tables presented that Japan, for every \$18.34 of foreign trade spent \$1.00 on her navy during 1926-27; during the same period the United States for \$27.63 of trade spent \$1.00; and Great Britain for \$34.27 of trade spent \$1.00. In other words, while Great Britain has the greatest fleet in the world today, she is spending less, per capita, on its maintenance in proportion to her foreign trade than we are on our fleet.

This, we think, will answer the demand that we need more cruisers for our foreign trade. With our present naval strength we are already spending \$6.64 per capita in excess of the per capita expenditure of the United Kingdom. And what shall we be paying with our proposed naval program?

Secretary of the Navy Wilbur has been kind enough to make it clear that this program embodies but one section of the twenty-year program which has been worked out by the Department. The average annual appropriations for the first five years of the program will be about \$117,000,000. The appropriations for ships already author-

TABLE ONE								
LIGHT CRUISERS (First Line)								
5" to 8" Guns, 3,000-10,000 Tons, 27 Knots Plus								
POWER	No.	BUILT Total Tonnage	No.	BUILDING Total Tonnage	No.	APP. FOR Total Tonnage	No.	TOTAL Total Tonnage
United States	10	75,000	2	20,000	6	60,000	18	155,000
British Empire	40	194,420	11	110,000	3	24,000	54	328,420
Japan	19	102,005	6	54,200	4	40,000	29	196,205

TABLE TWO								
A Comparison of the Per Capita Foreign Trade and Naval Expenditures of Japan, the United Kingdom and the United States								
POWER	Naval Exp. Per Capita 1925-1926	Trade 1925	Naval Exp. Per Capita 1926-1927	Trade 1926	Comparison 1925-26 and 1926-27			
JAPAN	\$1.93	\$33.86	\$2.02	\$37.06				
Ratio of naval expenditures to foreign trade.....	1.00	to	17.54	1.00	to	18.34	4% decrease	
UNITED KINGDOM	6.63	240.00	6.36	218.11				
Ratio of naval expenditures to foreign trade.....	1.00	to	36.20	1.00	to	34.27	5% increase	
UNITED STATES	2.67	80.10	2.93	80.98				
Ratio of naval expenditures to foreign trade.....	1.00	to	30.00	1.00	to	27.63	8% increase	

Based on U. S. Commerce Year Book, 1925; *Trade and Navigation of the U. K.*, Oct. 1927; *Trade and Commerce of certain Foreign Countries and British Countries Overseas*, March 15, 1927; *Sea-Borne Trade and Navigation of British India*, March, 1927; *Trade and Shipping*, pt. II, New Zealand, 1926; *Trade of the Union of South Africa*...1927; *Foreign Trade of the Empire of Japan*, Dec. 1926, Japan, Dept. of Finance; U. S. Statistical Abstract, 1926. From *The International Naval Situation*, Foreign Policy Association Information Service, January 6, 1928.

ized (eight 10,000-ton cruisers and three submarines) will increase the average annual expenditure by about \$19,000,000 bringing the annual total to approximately \$136,000,000. The replacement program for twenty years, Secretary Wilbur declared on January 21, 1928, would be \$129,000,000 annually, or a total of \$2,580,000,000.

And President Coolidge declares that this naval program is not competitive!

Figures quoted are in most cases from the Foreign Policy Association, New York, N. Y. In other instances they are from the Associated Press, and the *United States Daily*, Washington, D. C.

WHAT THEY SAY

(Extracts from speeches at the Peace Conference, Richmond, Ind., 1927)

"Two German patent lawyers...said never in Germany in its most militaristic day had they seen such moving pictures of troops and soldiers as they had seen in this country. ...They said, 'We do believe America is more materialistic than Germany ever was or ever thought of being.'"

EDWARD THOMAS (New York).

"I do not think it wise to suggest the abolition of all armies and navies. Christ, Himself, did not reprove the centurion because he was a centurion. I cannot ask for the absolute sweeping away of the army and navy...I believe in our armies we have Christian men, strong for peace."

WILLIAM B. MATHESON (New Zealand).

"If we stop to think of the statistics of the young men eligible for service, who have grown up in our Quaker homes in the mid-west, who took up arms during the last war, we shall see how utterly inadequate our program of education in our Friendly homes is."

WARD APPLGATE (Centerville, Ind.).

"Anybody who knows the history of Friends in the past, knows they have been most vigorous fighters, the most dangerous fighters the world has ever had, and there has not been a single wrong anywhere in the world but what they have been fighting it...I rather dislike the use of that word 'Pacifist'....which is sort of a negative term."

CHARLES E. TEBBETTS.

"The most ardent pacifist in Canada is the only woman member of the Dominion Parliament, Agnes McPhail. She is disliked by the military men because she attacked the war policy. The newspapers got after her. Said she was disloyal. She was perfectly in the right. The newspapers covered up their attacks by accusing her of disloyalty, and abusing her, and made it so unpleasant that it was almost impossible for her to hold a public meeting in any of the cities."

WILLIAM P. FIRTH (Toronto, Canada).

"I happen to belong to one of the great service clubs that are prominent today and are doing some good, Upton Sinclair to the

contrary,—The Rotary Club,—and one of the objectives of that Club is universal peace; and if you could hear men who would scorn the appellation of pacifist, get up and make a better speech than I could make to save me, you would think that there was a good deal of peace sentiment in the hearts of men. There is a desire so deep and so pointed in the hearts of business men today, all for peace, that they are willing to do something if they can only be led to the proper way to do it."

DAVID M. EDWARDS (Indiana).

"Nothing was ever done which was done without opposition, and, while I do believe that there may be times when we should not go up to everybody we see and say: 'You are a militarist. I am a pacifist; therefore, we do not agree.' I don't think that we ought to take that attitude. We ought to use tact. But if, as Friends, we cannot take that definite attitude for peace, then I think, for the cause of peace, there is very little hope, indeed."

WILLIAM SIMKIN (New York).

"If you believe in war, don't kick against your taxes."

WILLIAM B. HARVEY (Philadelphia).

"We" (the Society of Friends) "have not produced any phenomenal number of leaders who see clearly and are able to lead others to see the significance of our peace testimony. We have imported into our midst some of our best."

CLARENCE PICKETT (Richmond).

"I need not tell you that Mexicans have ideas for peace. I know that South America is asking for peace. I wonder if the Friends, working together, in sympathy, among the nations and this great country, will bring a great convention of peace to meet. In my opinion, one of the remedies for the preventing of war is through friendship. Friendship means good will to others. It means sacrifice. It means service as between individuals and so, between nations. We need friendship. We need good friends for Mexico."

FORTUNATO CASTILLO (Mexico).

"If we just get our news in the newspapers, and that is where the majority of the people get their news of foreign affairs and on economic conditions, it is a waste of time to read that sort of thing, because the press is not out to give accurate information to people about world conditions and

economic conditions. I think I am safe in saying that. The press as a whole is not run by people who are interested in really giving the whole truth. There are certain journals which are, and I think we ought to make it our business to read those, and keep posted, and to see that that sort of thing is read more."

ROBERT MARRIS (Wilmington).

"It seems to me we ought to recognize that popular movies have a very great influence on our thought life, and that the movies are putting on a very great many pictures, I am told, which invoke the glories of war. Of course, there are some outstanding movies that show the other side; but I think we must consider that the movie is an educational factor in the thought life of our group."

EDITH C. MOON (Philadelphia).

"For some two hundred seventy-five years the Friends have stood for peace. We have got that tradition back of us. We have stood for peace on a religious basis. We have said that war is absolutely incompatible with Christianity."

RAY NEWTON (Philadelphia).

THE BREACH WITH RUSSIA

BY CHARLES RODEN BUXTON

The recent events in Great Britain with regard to Russia are profoundly disquieting. It is not so much the immediate effects of the Government's action, though these are serious enough. What is alarming is the state of public opinion which that action implies. What becomes of our hopes for Disarmament, for Reconciliation, for Arbitration—if a Government can violate diplomatic immunity and destroy a large branch of foreign trade, without risking any serious protest or revolt on the part of its habitual supporters?

I make no pretence, of course, to freedom from bias. I have strong opinions about foreign policy and, in particular, about the place which Russia has filled, and must always fill, as far as we can see, in international relations. I know that others may view the Arcos Raid against a different background, and accord to it a much slighter importance. For my part, the raid, and what has followed it, appear a symptom of a very deep-rooted danger.

If Russian Government agents carry on propaganda in this country for Communism, I condemn it as much as anyone. But the results of the Arcos Raid do not prove it. They show nothing but what we knew already. The contents of the "Arcos Dossier" are laughable. No one can read them coolly without coming to the conclusion that the propaganda they represent is feeble and futile, the work of doctrinaire enthusiasts who think, for instance, that a Negro, being a member of a subject race, must

necessarily be the best man to carry on propaganda among British seamen against the imperial tyrant! Such propaganda is stupid from the Russians' point of view; but that is their own affair.

The upshot is that even if all, and more than all, of the allegations against the Russian propagandists were true, the evils of a breach with Russia would far outweigh any conceivable gains. These evils may, I think, be grouped under three heads:

First, in disregarding the Trade Agreement and in breaking the contract we had made to grant immunity from search to the official agents of the Russian Government, we have shown a disregard of international law and international courtesy, which will have serious effects on our own national interests in the future. It is in the interest of every country that the rights and privileges of foreign Ambassadors and other representatives should be preserved intact. We, ourselves, shall need them in our turn. There is often much to be said in a particular case for breaking a contract, but it is a common interest that contracts should be generally observed. So with diplomatic immunity.

Secondly, as to Trade. It is astonishing that a party which contains many business men should be so indifferent to the opinion of the solid part of the business community. Lancashire and Yorkshire especially are deeply interested in this matter. I heard a British engineer describe the other day the great developments in Russia—some of

them far in excess of the claims made by the Russians in their "Soviet Union Year Book." He spoke of the great possibilities of the future, and said he could not understand why the politicians and the press introduced so much unnecessary heat into this very practical problem.

Lastly, there is the broad fact that Russia, whether we like it or not, is a great nation. It has been, and will increasingly be, a vital factor in world politics, world industry and world culture. You may wipe out your trade with Russia, but you cannot wipe out Russia herself. And to break with the Soviet Government means to break with Russia. It means to let down a great iron curtain between our own people and the Russian people. Whatever the Governments may do, the peoples ought to have some means of communicating with one another and if necessary, of discussing differences. Diplomatic intercourse provides that means. Without it, the smallest difference soon becomes magnified into a great quarrel. Suspicions increase on both sides. Preparation for war is intensified, not only in the countries concerned, but in other countries who think they may be involved. Peoples begin to group themselves nervously and anxiously on one side or on the other. That we should have singled out this great nation for a kind of contemptuous treatment which would not have been offered to any other State is a blunder, to put it at the lowest, for which the British people will pay heavily.

Books Received

The World Talks It Over, by Burr Price. (Rae D. Henkle Co. Inc., New York) \$1.75; 308 pages.

The purpose of this very interesting book has been set forth by the writer in the Introduction. "The book is simply an attempt to put in chronological form before the American people a summary of American peace thought from the very first days of the existence of the United States; to show how this thought was matched in other countries by small groups of idealists, struggling against the powerful counter-philosophies of dying autocracies; to show how these autocracies smothered themselves beneath the masks of their own duplicity; to show how the infant system ever gained strength by the simple fact of its continuing life; to show how the ideal of international cooperation grew progressively, phase by phase, with the vast unfolding of our economic and industrial life; and finally, to point out that, at the start of the Twentieth Century—the century which produced the great holocaust—there had been accomplished a vast, world-wide implantation of peace ideals destined to bear fruit, although, alas! not quite in time to prevent the most terrible of all wars." And Mr. Price can tell some things about war, having been the Editor-in-Charge of the European Edition of the *New York Herald* in Paris during the crucial years of the World War.

Mr. Price was also present at the Peace Conference in Paris, and was one of the ten American press representatives to protest to President Wilson against closed sessions of the Conference, but while that Conference was in public session, and open to the press, received many impressions that are very vividly brought out in the chapter, "The Peace Conference Meets" (Chap. IV, Part One).

"Saturday afternoon, January 18, 1919... The Conference opened promptly at three o'clock. Secretaries and delegates began to arrive half an hour earlier. Mr. Robert Lansing was the first American to come in. He was followed quickly by Mr. Henry White and General Tasker H. Bliss. Colonel Edward M. House was not present, owing to illness. The three Americans stood near the entrance chatting for several minutes and then went to the head of the table, where the delegation had been placed. They threaded their way through a crowd of men—Englishmen in afternoon dress, Japanese in more formal frock-coats, South Americans in Parisian attire, Indians in English uniforms, their Sam Brownes being in strange contrast to their turbans; Arabs with still fancier headdress.

"Mr. Wilson did not come in until a few moments before three. M. Clemenceau, who had been standing near a window, made his way to the American President and they laughed and talked briefly. Then 'The Tiger' moved on about the room, his hands on his hips, stopping suddenly to chat with one group and leaving as abruptly to go on to

another. Mr. Wilson for the most part stood alone, reading over the official regulations which had been printed and distributed."

One year later, as a result of that Conference, the League of Nations came into being... "on the afternoon of January 10, 1920, fourteen nations having filed notice at the French Foreign Office that they had ratified the Treaty of Versailles. They had waited until this time to deposit the documents, in the hope that the United States would come to a decision."

In the pages that follow is a very detailed account of the history of the League of Nations from the first year, 1920, until the eighth year, 1927. The book is, therefore, thoroughly up-to-date. The Appendices are especially valuable, being a full report of the Covenant of the League of Nations, with amendments in force March 1, 1927; the membership in the League of Nations in 1927, and a bibliography. Altogether we believe that this book ("The World Talks It Over") is one of the most valuable published in recent years on The League of Nations and as a general history of the Peace Movement from the earliest days. From Rae D. Henkle Co. Inc., 45 Fourth Avenue, New York City (\$1.75).

Foreign Affairs (U. C. D. London, England) January, 1928. Contains a brief article by Rabindranath Tagore, the Indian poet, on "Is War Eternal?" Commander Kenworthy, M. P., writes on "International Law At Sea," and in view of our naval program we believe anything having reference to the sea is timely at this writing.

The International Naval Situation, published on January 6, 1928, by the Foreign Policy Association, 18 E. 41st St., New York, N. Y. (25 cents) has been used to a considerable extent in the preparation of an article in this number, "America and the Naval Situation." We believe that many Americans need to have their memories refreshed on the naval situation, and we believe that this paper will help to accomplish that purpose. The results of the Washington Conference of 1921-22 are set forth; a full account of the Geneva Naval Conference and factors that contributed to its failure. The new American and British naval programs are set forth from the latest available data. The Appendices are important, giving many tables relative to foreign trade, the strength of the various navies; and listing of ships, with age, speed, tonnage and gun equipment, of the various classes.

The *New Era* is the quarterly English organ of the New Education Fellowship. The January issue is devoted to Pioneer Education in Russia, and the first article, by an American writer, Carleton Washburn, Superintendent of Schools, Winnetka, Illinois, is entitled, "The Good and Bad in Russian Education." On the bad side, we are told of the atheistic attitude, negatively expressed so far as younger children are concerned. As one teacher said: "I teach them in such a way that in time they will see for

themselves that there is no God." Another aspect is the centralization of direction, so that the teaching in all schools must be alike, and "an ignoring of the individual differences that exist among the children." This is, however, somewhat mitigated by the experimental schools in which other methods are tried, with a view of adoption if proved successful. "Perhaps the most significant phase of Russian education," says the writer, "is the vital part it plays in the new Russia. No other nation in the world takes the question of education so seriously or sees so clearly that the nation of tomorrow is being made in the schools of today." There is much else of interest in this very informing review on educational conditions in modern Russia.

Nicaragua and the United States. 1909-1927, by Isaac Joslin Cox (World Peace Foundation, 40 Mount Vernon Street, Boston), 30 cents, is the most comprehensive account of United States-Nicaraguan policy that we have seen. Approximately 200 pages.

SEVENTY TIMES SEVEN

BY MAX I. REICH

Not once, nor twice, nor seven times,
But seventy times seven,
Forgiving love revealed to me
The tender heart of heaven.

Sin's pleasure passes, but its pain
Remains to pierce the heart;
The Father's kiss, and that alone,
Can cause that pain depart.

Full many a time that kiss has dried
My penitential tears;
Full many a time that kiss has stilled
My spirit's guilty fears!

Thus pardoned, shall I not to all
Express the heart of heaven?
Let me forgive, again, again,
Till seventy times seven!

The Messenger of Peace

Announces forthcoming articles of interest:

Is the C. O. the final solution
to the War problem?

By Richard R. Wood

To be answered in a Debate.

China To-Day

Geneva—The Capital of the World

By Lily Josephine Lewer

Do Our Missionaries Desire Armed
Protection?

An interpretation of events of the month; a book review, and a page for children, are amongst the other interesting monthly features.

Largest circulation of any Friends' journal in America today.

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THE MESSENGER OF PEACE
Richmond, Indiana

Intimate Pictures of Geneva

BY PAULINE TERRELL

Although the following letter was not written for publication, we are giving it to our readers, not only for its intrinsic interest, but also for its presentation of the peculiar opportunities offered our young people at Geneva, through the Friends Hostel, for international contacts in connection with their studies. Pauline Terrell, of Newberg, Oregon, was a member of the staff at the Central Offices, at Richmond, last year.

—EDITOR.

Geneva is in the midst of its annual "escalade" (scaling the wall) celebration, in memory of the night of December 11, 1602, when the city narrowly escaped being captured by the powerful Duke of Savoy, who had his stronghold on the Saleve, overlooking Geneva. The Duke was very anxious to get control of the little free republic of Geneva and made any number of attempts to capture it, all of which were successfully resisted. But this time he almost succeeded. He chose the darkest long winter night to send his men up to the walls of the city with a special sort of extension ladder by which they expected to climb to the top of the walls undetected and take the city by surprise. The first soldiers did get up the wall, but fortunately were discovered by one lone man who gave the alarm that aroused the whole city.

There are all sorts of quaint stories about the fight that night, one of the most famous being that of the woman who poured a cauldron of boiling soup on the heads of some unlucky Savoyards who were about to break through one of the city gates just below her kitchen window. The little brass pots or "marmites" are favorite Genevese souvenirs now. And at the escalade season the shop windows are full of the most marvelous chocolate marmites, candy ladders and Savoyard hats, etc. Geneva's escape from Savoy was such a narrow one that they have had a big celebration over it every year since. Masquerade costumes on the street, and masquerade balls form a big feature, and tonight there is to be a grand procession and ceremony at one of the most famous spots of the battle. The whole is not a very Quakerly performance, but the Hostel is taking enough notice of it to have had an escalade dinner yesterday, with turkey and cranberry sauce, and an escalade pudding marvelously decorated with eagles and nests and all sorts of symbolic things. This afternoon we're going down to see the procession and ceremony and stop at the Center to eat a picnic supper before going to the escalade mass meeting.

Friday evening Sally and I went in costume to an escalade dinner party at the "Foyer des Etudiants," which is like our Hostel except that only girls live there. Most of them are Swiss, French and German girls—the same group, in fact, with

whom I went skiing a few weeks ago. The costumes were especially interesting, many of them being the actual costumes worn in various countries. Five girls had on exact replicas of the various types of costumes worn at the time of the escalade. Each Swiss canton has its own costume and several of those were represented, one girl from Berne having a lovely one of black velvet and silk, with a broadly flaring cap of rich lace framing her plump, rather plain face and light hair. She certainly made a picture.

Curiously enough, in the midst of all this frivolity, the Council of the League has been holding some pretty serious sessions at the Palais des Nations during the past week. It's rather difficult to get tickets for the meetings, but Grace and I each managed to get to one session, and luckily they were two of the most interesting. I found the Council meetings more interesting than the Assembly meetings, for at the Council they get right down to business on specific problems and that involves more informal discussion. Grace heard the public debate between Lithuania and Poland, which was the occasion for some fireworks between the representatives of those two countries, and the following afternoon I heard two questions discussed—one about minorities in Upper Silesia and the other about the free city of Danzig. I went with the expectation that nothing of particular interest would come up, but as the afternoon went on I got more and more thrilled, for the discussion was drawing in all the people I wanted most to hear, and it was important enough, too, to draw in a great flock of journalists. It's fun to watch the reporters begin to pour into the section reserved for them when things of importance start happening.

The Upper Silesian question involved only Poland and Germany and was settled without very much trouble, but the Danzig question was different, for Poland wasn't satisfied with a decision rendered by two jurists previously appointed by the Council, and wanted to refer the question to the Permanent Court. The High Commissioner of Danzig and the Rapporteur (the representative from Chili) had a good deal to say, and then Stresemann, Chamberlain and Briand were all drawn into the discussion, for none of them wanted the question dragged out much longer, as it certainly would if taken to the Court. Chamberlain said this was the 18th time the Danzig question had been before the Council, and he and the rest of them were rather desperately trying to find a solution that would have something of a permanent character. They finally found a way out that seemed fairly satisfactory to all—but that little glimpse of the problems of Danzig makes that particular phase of

European politics much more vital than it could ever have been otherwise.

I don't believe I have mentioned the discussion group at the Heyer's, have I? Mr. Heyer is a wealthy German banker from Hamburg, who has come to Geneva with his family because he wants to have his children, who are in their teens, to have four or five years of their educational life in an international atmosphere. He is also much interested in getting the young people of Geneva together and has invited a group of some 30 students to meet at his house one or two evenings a month. We have had two meetings so far, both of them extraordinarily interesting. Mr. Heyer has chosen a splendid representative group—about half of whom we had known before. Several come from the Institute. At our first meeting we talked about political parties in various countries, and had representatives from the U. S., Switzerland, Germany, Russia, and China talk about their countries. Last week we had our second meeting, this time on music of different countries. We had classical music, and then typical Spanish, French, Japanese, German, Russian and American music. The piece de resistance, so to speak, was the Russian composer who interpreted Russian music for us and gave us a bit of his own music. It was really very good, although I suppose he is not classed as a great musician at all. I played a bit of Negro and Indian music, finishing up with MacDowell's "Scotch Poem"—the one with the waves dashing up against the cliffs, you know, and the girl sitting in the castle window above playing her harp.

We laugh at Mr. Heyer because of his German love of thoroughness—he likes to get at the bottom of things, and our first evening at his home lasted from 8:30 to 12:15! Last week it was almost 12 o'clock before we left, but we do enjoy ourselves. We all dress up in our evening gowns and dress suits and have a nice social time with a break in the middle of the program for delicious refreshments and conversation.

An affair Wednesday evening was quite nice—a "rapprochement" meeting, as it is called, one of the things which the Pickards have been instrumental in starting. It's purely a social affair—evening gowns and dress suits in order—to which Genevese people and members of the international group are invited, the general idea being to get them acquainted with each other. The Genevese of the aristocratic old families have been rather inclined to resent the sudden invasion of so many foreigners into their city with the establishment of the League Secretariat and the I. L. O. and have retired into their shells, while on the other hand the international group has gone on its way with no interest at all in Genevese people themselves—hence the rapprochement meetings and banquets during the last two years, which have been a decided success. In fact, in planning this last affair, there were so many people who wanted to come that it was necessary to divide the group and have three separate parties. There were

about 50 at the one I went to, including the American consul and his wife and several other Americans, several of whom I had met before. Some of the nicest of the Genevese were there, too. After the program I had a nice little talk with Madame Thudichum, the wife of the director of the University summer school. At the rapprochement meeting we had a short program of negro music and poetry—including Mabel Byrd's spirituals and talk on the Negro's contribution to American culture, some Negro poetry read by Esther Morton Smith and a bit of Negro music. I happened to have the "Juba" dance. Do you remember it?

We had an interesting guest at the Hostel Friday evening, Herr Schmidt, the young German interpreter for Herr Stresemann. He had gotten in touch with Quakers as a student in Berlin through the English debating clubs started by the Quaker Center there. That's where he got his start at learning English. He speaks it perfectly now and does a good bit of interpreting from German to English, although at the Council meeting a week or so ago he was interpreting from German into French. To be able to interpret he has to follow foreign affairs very closely so that he can translate intelligently from one language to another. We had a most interesting talk with him after supper in the Pickard's salon—from England's coal strike and its good effect on Germany and France, to the Dawes plan, the trouble between Lithuania and Poland, to personal glimpses of Briand, Stresemann and Chamberlain, and funny incidents in the work of interpreter. I never before have heard a man explain complicated economic and political matters so clearly and simply and yet adequately as Herr Schmidt. He'd make an ideal professor.

Geneva has been experiencing the "Bise" for the last two days—the cold north wind blowing down the lake, for which Geneva is famous. The lake gets to be as rough as the ocean, and everybody bundles up tightly when they go on the street, for the wind pierces right through. It came quite suddenly this time with a big fall in temperature to 20 degrees Fahrenheit, although it felt much colder because of the wind. The Florissant Club's ice pond was frozen over enough for skating today—I'm anxious to do some skating this winter.

FRIENDS ARE BUSILY BAGGING THE BAGS

From different parts of Quakerdom comes word that Friends are responding to the Mexico Friendship School Bags idea. Winifred Barrett of the Worcester, Mass., Meeting writes: "We received the pamphlet of the Friendship School Bags for Mexico. I have sent thirty-five pamphlets to the various Junior workers of New England Yearly Meeting. I have one hundred fifty more in the house to go to the Junior workers in Worcester. The first of March, Mrs. Emrich, who is responsible for this project, is coming to

Worcester to speak to all workers among children whether Protestant, Catholic or Jew. I am getting the mailing list ready now for the invitations. I am striving to establish one hundred bags as a goal for New England Yearly Meeting. There will be that many or more from the city of Worcester.

Clara I. Cox of North Carolina writes: "I have brought the matter to the attention of two of our own groups at Springfield. We plan to send two bags, one for a girl and one for a boy. I feel that this is splendid service in promoting goodwill." Corona Rayle Cook of Jamestown, Ohio

writes: "When your letter came last week with suggestions for the Friendship Bags, we were delighted, for we are anxious for the project to grow. I have written some and plan to make further mention of the project in the Junior Department work."

Two of the Friends Meetings of Richmond have decided to send two Friendship Bags each.

If the Friendship Bag plan has not been presented yet to your Bible School, please write to the American Friends Board of Foreign Missions, 101 South Eighth Street, Richmond, Indiana for full information and then arrange to send one to Mexico.

Two Months to Go!

Consolidated Report of United Benevolences April 1, 1927 to January 31, 1928

YEARLY MEETING	ACCEPTED ALLOTMENTS	TOTAL
Baltimore Yearly Meeting	\$ 7,200.00	\$ 4,154.93
California Yearly Meeting	*	1,455.00
Canada Yearly Meeting	*	525.00
Indiana Yearly Meeting	30,000.00	20,392.06
Iowa Yearly Meeting	18,000.00	13,596.45
Kansas Yearly Meeting	9,600.00	1,595.50
Nebraska Yearly Meeting	2,500.00	1,322.35
New England Yearly Meeting	13,000.00	11,075.06
New York Yearly Meeting	**	2,906.83
North Carolina Yearly Meeting	7,750.00	7,452.77
Western Yearly Meeting	26,000.00	9,352.82
Wilmington Yearly Meeting	6,000.00	3,866.25
Oregon Yearly Meeting		4,118.89
Other Gifts		4,350.18
	\$130,050.00	\$ 86,164.10

BOARDS	DISTRIBUTION
Foreign Mission Board	\$62,970.81
Home Mission Board	12,092.72
Peace Association	2,172.94
Young Friends Board	1,912.12
Prohibition	235.93
Publication	23.94
Education	141.08
Religious Education	708.92
Aged Ministers and Missionaries Fund	4,033.59
Emergency	1,872.75
	\$86,164.10

Annual Budget\$148,433.00
Accepted Allotments 130,050.00

10 Months' budget\$123,694.58
10 Months' receipts 86,164.10

10 Months' shortage 37,530.48

Amount given in 10 months last year ... 72,912.85
Shortage for 10 months last year 53,464.75

*Carries on benevolent work outside Five Years Meeting.

**New York Yearly Meeting includes a small item in their budget which has been exceeded.

A Page From A. F. S. C. Office

The Big Navy's Challenge to Friends

The Big Navy issue is too important in the struggle for international peace to leave anything undone which we can do. It is part of a long struggle to convince our Government that American citizens are not willing to accept the disastrous preparedness policy of the European militarist, but that we want those in control to work out a code of law and a system of procedure which will do away with war.

The responses to our Big Navy letter and pamphlet indicate that many Friends are deeply concerned over this issue. There will be at least four opportunities for us to affect this legislation.

1. When it is debated in the House of Representatives, which may be around the middle of February. Be sure to let your own Representative know how his community stands.

2. When it is under consideration in the Foreign Affairs Committee in the Senate. At that stage, letters or telegrams to the members of this Committee will be very much worth while.

The Committee is as follows. Messrs.: Hale, chairman; Oddie, Norbeck, Shortridge, Metcalf, Schall, Steiwer, Waterman, Swanson, Gerry, Trammell, Broussard, Edwards, Dill, Welsh of Mass., Tydings, Howell.

3. When it is debated in the Senate let your own Senator know that his district is opposed to this program.

4. When it comes to the President for signature, letters and telegrams to him will be effective. Letters may be sent to the President any time. Any one who writes his Congressman or Senator might well also write the President.

This program ought to be opposed at every stage of its progress.

The recent testimony of Rear Admiral Jones as given in the *United States Daily* for July 3 throws considerable light on the purposes of this Big Navy. Rear Admiral Jones, as you remember, was the senior naval delegate to the Geneva Tri-Party Conference this last summer where England, Japan and the United States were considering disarmament. The following is quoted from the *United States Daily* in connection with Admiral Jones' statements:

"Protection of its lines of communication in overseas commerce is an essential duty of the United States Navy and to assure this the Navy must be relative in numbers to that of Great Britain or any other country. . . . We have the same trade lines as Great Britain and the same right as Great Britain to protect them. We must have free communication on the seas. . . .

"Physical starvation would result to certain commercial and industrial areas of the United States if ocean communication

was stopped. . . . Admiral Jones emphasized that manganese, rubber and certain other commodities which are imported, are essential, and if they are not provided we would become crippled."

War is bad enough when the reason given is to protect our homes. In this case the arguments are not to protect our homes. While this idea of security no doubt enters in, it appears that the primary purpose, according to Admiral Jones, is to settle trade disputes and "to protect trade lines."

It is time for those interested in international peace to point out to our government that the only way to really protect commerce and trade is by a system of law and that force is neither just nor effective. We must urge our representatives at Washington to work out with all the nations a code of law and a system of procedure under which disputes arising from our increasingly complicated trade relations can be settled on a basis of justice, reason and mutual well-being. The American people are squarely confronted with the issue—shall we rely for peace, security and national welfare upon the old European militaristic philosophy of preparedness or shall we rely upon international confidence, cooperation, law and orderly procedure?

What more than you have already done can you do in your community? Would it be feasible to create local committees of prominent men and women who would send a memorial to their own Representatives now—before the debate in the House of Representatives? This committee would not only have weight at Washington, but great weight at home. It might hold public meetings, get newspaper publicity, encourage ministers to present this issue to their congregations, whenever these committees are located in cities or towns, they might see to it that the surrounding rural communities were informed of what is going on. They could be very influential also in getting individuals to write to Washington, for after all, individual letters are more important than resolutions.

Friends could be the nucleus for these committees, and draw into cooperation with

them other prominent peace-loving citizens. This presents a real opportunity to do effective work on a worth while issue. The American Friends Service Committee will be glad to help you any way it can.

FOR THE CHILDREN OF MINERS IN PENNSYLVANIA

On account of the great need among the children of the striking miners and some of the strike breakers relief headquarters have been opened up at Barnesboro, Pa., under the direction of Sophia Dulles and Edith Hall. The Service Committee has already received over \$1400 in cash and over a carload of good clothing.

Sophia Dulles and Edith Hall arrived in Barnesboro, Pa., on Friday, February 3 at 10:30 a.m. They immediately commenced interviewing people in preparation for the committee meeting of the afternoon. Fifteen attended the meeting which was held in the Baptist Church. "There were one or two small skirmishes between the 'business men' and the strikers on the committee, but we pulled through in spite of them and found the chairman very busy this morning overlooking the production of a big sign (star and all) for headquarters. These will be in an empty shop below the Knights of Malta Hall. We are given the shop free of charge and move in on Monday." The State nurse and the two Red Cross nurses in the schools are cooperating in every possible way.

As the winter advances the need is increasing, and the American Friends Service Committee will be glad to receive either checks or clothing. Send all clothing to American Friends Service Committee, 15th and Cherry Streets, Philadelphia, Pennsylvania,—marked for Miners' Relief.

FRIENDS IN GENEVA

Geneva as an International Center is of growing importance. It has been called the "World's Crossroads." Friends, both in England and America, have long felt that by touching the currents of thought in that city, they could make their influence felt, to some extent, throughout the world. Esther Morton Smith, the American representative, and Bertram and Irene Pickard are making the Friends Center a meeting place for many nationalities. All kinds of people drift into the Friends Meeting for Worship that is held regularly each week. In addition to this Esther Morton Smith as a "Hostess" has an excellent opportunity to meet these and other groups during the week. She writes interestingly of her work—the Friday and Saturday afternoons "At Home" claiming most of her attention. The guests vary on Saturday afternoon according to the character of the programs, but there is always an interested group to be expected. The Friday afternoon "At Homes" are primarily for the young people, these "At Homes" being largely the results of the efforts of the American girls—Grace Rhoads, Pauline Terrell and Sally Smith.

AMERICAN FRIENDS SERVICE COMMITTEE

WILBUR K. THOMAS,
Executive Secretary

Correspondence and remittances,
20 South 12th Street
Clothing shipments,
15th and Cherry Streets
PHILADELPHIA, PA.

"Of course, I am the hostess and have everything in readiness for them—fire burning, kettle steaming and a few flowers on the center table. The grayer and darker the day without the pleasanter and more cheery within. Of course, too, there are 'biscuits' and our excellent little piano is ready and waiting. The first comer is generally a young Chinaman then the others come in by twos and threes—girls and young men—English, Americans, Germans, predominating. This very afternoon we had informal singing, with the guitar, of French, German, English, Irish and American songs."

Besides the Friday and Saturday "At Homes" Esther Morton Smith is often at the Center for smaller and more exclusive occasions. She receives many invitations for lunch and dinner and tea, and she takes great joy in returning these invitations by entertaining these friends at the Center; in this way many people see the Center who otherwise might miss it entirely.

It is a real satisfaction to know that our representative is interpreting in this significant Center the high hopes and the deep desires of those Americans who so long for the world to become a brotherhood of Nations.

GUILFORD FRIENDS PLAN A MISSION SCHOOL

A newspaper clipping received at the Central Offices states that "under the leadership of Mrs. Elwood C. Perisho, a leading mission worker in the state, and the one who has been the chief inspiration for the mission work at Guilford, the Seventh Annual School of Missions has been organized and will hold its first meeting on Sunday evening, February 5, in the New Garden Meetinghouse. The mission school will continue through six weeks, meeting only on Sunday evenings.

"Miss Berta Hollady of Greensboro has been chosen as the mission school director. She is a senior at Guilford College, and with the help of Mrs. Perisho, splendid courses with outstanding leaders have been selected. Serving with Miss Hollady are: Alma Hassell, secretary; Rembert Patrick, treasurer; Barclay Newlin, college registrar; Mary Osborne, community registrar; Paul Coltrane, Louise Kendall, ushers; John O. Reynolds, music director; H. Elvin Haworth, newspaper reporter; Harold Stout and Miriam Peele, house committee.

"The course of study will include a well rounded Christian program which is intended to better prepare the college students for work in both the home mission field and the foreign field. About 90 per cent. of the student body signed up for courses and attended the mission school last year, and from the reports of the registrars, it is learned that about the same per cent. will attend this year.

"The program for the six weeks calls for eight courses of study. President Binford will lead the discussion on 'Christian Frontiers'; it is understood that all the classes will be held in the form of a colloquium and the class leaders will not lecture as has been the custom in the past. Prof. Duane McCracken will have charge of the class in Christian Budgeting (stewardship). Dean Elton Trueblood will head the discussion on 'Quakerism.' Joseph H. Peele will give a course in 'Christ and the Indian Road' and 'A Straight Way Toward Tomorrow.' 'Christian Citizenship and International Problems' will be discussed by Dr. E. C. Perisho. Mrs. Helen T. Binford will teach the class on 'Sunday School Methods.' A colloquium for the discussion of six topics close to student life will be led by Mary Lou Wilkins, assisted by Paul Reynolds, Berta Hollady, Bernice Henley, and Esther Reece. Irma Peele will be in charge of the Christian Endeavor groups.

"The above classes mentioned will last for one hour, after which the entire group will reassemble to hear a lecture each Sunday evening. A few of the lecturers have already been secured. Tom A. Sykes of High Point, will speak February 6; Wilbur K. Thomas, February 12. Dr. Arnett from N. C. C. W., and Lewis W. MacFarland, Superintendent of the North Carolina Yearly Meeting of Friends, will also be present.

"The mission school will be closed with a pageant, 'The Color Line.'"

"WITHOUT NOTICE"

The above are the last two words of an interesting sentence which we have just read. The preceding two words are, "each month." These follow two other words, "one twelfth." Still farther back are two more words, "will pay." Next space to the left is the conjunction, "and"; but that isn't all.

The first part of the compound sentence is an assertion by a quarterly meeting to its yearly meeting that it assumes a certain stated amount of the United Budget. Then it adds, "and will pay one twelfth each month without notice."

This is a splendid business-like method. It is simple and much easier than paying less often and in larger sums. Our hearty commendation is extended to the many meetings already on this basis. We pay various bills each week or month. Why not include the Kingdom bills?

When each monthly, quarterly and yearly meeting adds these words to its financial resolutions, the work of the church will be wonderfully stabilized.

SPRINGDALE QUARTERLY MEETING PLANS

Springdale Quarterly Meeting of Friends convened at West Branch, Iowa, February 3-6. At the gathering three months ago in Buffalo, it was decided to devote the Friday evening sessions to the consideration of departmental work, the time of Ministry and Oversight meeting being set forward to Saturday morning at 9:30. Accordingly, Christian Endeavor had been assigned for this time, and helpful topical discussions were introduced by different speakers, under the leadership of Mrs. H. A. Wright of Springdale, Quarterly Meeting C. E. superintendent. A committee consisting of the department superintendents and the evangelistic superintendents is to decide the order of the subjects to be considered from time to time as well as make plans for each particular meeting, in cooperation with the resident pastor where the Quarterly Meeting is to be entertained. Religious Education is to be the Friday evening topic at next Quarterly Meeting.

Saturday morning, in the M. and O. meeting, Harvey A. Wright brought a helpful discussion of the offices and duties of elders and overseers, showing clearly how these offices were the natural outgrowth of individual, vital, spiritual experience and the resulting desire for means of effective church-group service.

Sylvester and May Mather Jones were acceptably present, both bringing helpful messages and words of counsel in the meetings for worship and in the business sessions. May M. Jones also gave an interesting talk in the W. M. S. meeting during the noon hour.

In the business session, aside from routine business, the principal topic under consideration was the proposed Naval Building Program now before Congress. It was decided that a night letter be sent the President and letters to our Senators and Representatives, urging the defeat of this measure and encouraging the support of all legitimate plans for the conciliatory adjustment of international differences. Harvey A. Wright is Q. M. superintendent of peace.

The evangelistic superintendent was appointed Quarterly Meeting representative of THE AMERICAN FRIEND, to send in news items from time to time and to encourage a wider reading of our church paper among our membership.

Charles O. Whitely arrived Saturday evening and preached two helpful sermons on Sunday.

The next Quarterly Meeting will be at Muscatine, May 4-6. W. H. W.

The book in the New Testament that most strongly insists on love as being the essential nature of God is the book above all others that denies all meaning to love save as it expresses itself in human relationship.—HENRY T. HODGKIN.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

UTTERLY INCONSISTENT

Editor THE AMERICAN FRIEND:

That all men are born free and equal may or may not be literally true, but we Americans have found it a wholesome community ideal. And Friends have, by long custom furthered essential democracy by refraining from the use of titles. In general we avoid "Mr.," "Sir," "Professor," "Captain," "Doctor"; it is an honest Quaker etiquette which introduces us to one another at our face value. It may be that such titles are harmless, and sometimes convenient; we often wish to know whether a woman is "Miss" or "Mrs.," and whether a man is a physician. One title, however, seems to me utterly inconsistent with Friendly ideals, the word "Reverend." Divinity is to be revered in every man; it can have no ecclesiastical degrees. Let us have and recognize specialists in theology and in religious education; but pray let us every one be expert in the worship of God, avoiding even a title which implies professionalism and a double standard in religion. MOSES BAILEY.

Wellesley, Mass.

OUR MEDIEVAL METHODS CHALLENGED

Editor THE AMERICAN FRIEND:

Please print this plea to all of our Quarterly and Yearly Meetings on behalf of mission work:

Our friend Thomas Elliot, from China, asks us, as Christians, to write to our representatives and urge a modern and Christian treatment of modern and enlightened China. We are using much the same methods that were used in medieval times, and should certainly change. He suggests that we take our hands off entirely politically, and stand by them more than ever otherwise.

Could not every meeting vote to write to their representatives and senators, urging such a Christian step, stating that each meeting represents so many voters. Of course, individual letters would help too, but more as backing up the ones with large representation.

At present there are millions of Chinese citizens resenting taxation without representation in their own country where they are governed by the English and American and other foreign residents. Can not we be the first country to step out of this very un-American policy.

We should get out politically, but maintain every connection in a business and missionary way. We ought to help with just customs and settlements. It will mean getting ready for a long but a worthwhile

fight. Mr. Elliot says that while we fear to go into interior China now, the friendly spirit that will result at once from such legislation would make China safe for all Americans. We should also welcome Chinese messengers, Christians and others, who come with friendly spirit.

At present, Chinese living in America, breaking our laws, are tried in our courts, but Americans living in China, disobeying Chinese laws, are tried by American courts in China. It sounds like jesting, does it not? Why do they stand it? If we change it willingly, we can depend upon the resulting goodwill making the trying of our citizens there just in our eyes.

RUTH TABER WHITTLESEY.

Pasadena, Calif.

FUTURE LEADERSHIP AMONG FRIENDS

Editor THE AMERICAN FRIEND:

For some time I have been thinking of the future leadership among Friends, having become acquainted with the methods of some of our sister churches wherein they have a well established and ascending scale of values which the membership understand and adapt and conform themselves to if they would be the men of affairs in the church of tomorrow. We are all familiar with the lack of plan, the hit and miss despotic way of acquiring leadership in the church of the past and, yes, the present. Influence, some special talent, politics and wealth have played too large a part in the selection of our past leadership. We have no apology for the leaders of the past. They served well the needs of the church in their day, but we are facing an entirely different situation today. And we must meet it with a studied preparation, a scholarship, a breadth of vision that characterized a Moses, a Joshua and a Paul.

What incentive is there today for a young man or woman to prepare for a position of leadership in our own church when after years of study in our best colleges and an especial fitness for the ministry or other church work, the place they should fill is taken by some one with only a pull with authorities only a smattering of educational preparation; and the pity of it is there is no relief in sight. In practically all the other churches there are well defined steps by which well qualified young people may ascend until they can reach the Superintendency and the Bishop's chair but among Friends there is no such possibility and young people with ambitions go where their dreams may be realized.

There must be and in the near future, an educational qualification for the ministry, the missionary, the yearly meeting superintendent and—shall we say it? the Bishop or chairman of the five years meeting? We see on every hand our old leaders are passing and whom do we have to take their places? some could but they are numbered with us no more; others felt it was of no use. There was no system of gradation, no ascending scale. So the "house is left desolate." Possibly our lack of numbers, our hushed enthusiasm, our diminishing treasury might be revived if those prepared for the work had a possibility of attainment.

I know we have hesitated in our yearly gatherings, in bringing up this vital subject but it is here and we must meet it or take our place among the incompetent ones—a church without a preparation. Elisha was president of the school of the prophets. They outgrew their quarters because of the fact there young men began to see visions and they wanted a wider knowledge of the world and life's relations, so each man took a "beam" and went out to build a new and more perfect work after the "pattern shown on the mount."

I do not question our earnestness, our loyalty, our intentions but I do question our methods. As I sat in the sessions of the recent "Five Years Meeting" and listened and observed, I thought we ought to take our place among the churches of this country. "And what we ought to do we can do and what we can do, by the grace of God we will do."

JOHN HOWARD.

Benton, Kansas.

WHERE IS THE RED BLOODED MAN?

Who wants to put his life into a big task?

The American Friends Board of Foreign Missions is looking for some one to direct the Holguin School in Cuba. It is an old, well established, splendidly equipped institution with an enviable scholastic and moral standing in Cuba.

At the beginning of the school last fall, the new building was crowded with boys and girls and a large number were placed on a waiting list. Grammar and high school subjects are taught and some normal work is offered. Regular courses in Bible Study are offered.

Cuba is in the Caribbean where there is a unique opportunity to help in creating understanding, good will and mutual helpfulness between the Latin American Republics and North America.

Is there not somewhere a young Friend who has had training in education who will dedicate his life to the task of sharing with Cuba the fulness of life that Jesus came to offer to men?

For further particulars, write to the American Friends Board of Foreign Missions, 101 South Eighth Street, Richmond, Indiana.

QUAKERDOM · AT · LARGE

The terrible conflagration recently at Fall River, Mass., was a nerve-trying experience, writes Laura B. Aydelott, secretary of the Henry H. Mosher Fund of New England Yearly Meeting. Fortunately the residence district was spared though the flames came within four blocks of their home. Many hurriedly packed what they could carry and were ready to leave at a moment's notice.

Max I. Reich, a member of Philadelphia Yearly Meeting of Friends and President Emeritus of the Hebrew Christian Alliance of America of which he was President for five consecutive years, was in Richmond last week attending a conference of the Hebrew Christian Alliance and made two addresses, one on the Mystery of Israel and the other on the Debt Which Christianity Owes to Israel. He attended the staff meeting at the Central Offices and participated in a discussion on nationalism.

An excellent article by Rufus M. Jones entitled "What Salvation Can the Church Offer Today?" appears in *The Christian Century* for February 9. It closes with these striking sentences: "If the church through its ministry could make the life and love of God real enough, sin would once more become to men's consciousness the stupendous fact which it actually is in its upward and outward bearing and salvation would once more be found in the dynamic of that immeasurable love which Christ has revealed. But nobody could stop, if he saw it all, with an external transaction; he would feel himself compelled to go the whole way on to the new creation and the attainment of complete spiritual health and to the full functioning of all the capacities of the soul, which is salvation."

Supplementary to previous announcements, Robert Underwood Johnson, Director of the Hall of Fame, informs us that of the \$3000 necessary to place a bust of the poet Whit-tier in the great Colonnade of the Hall, the sum of \$2000 has been subscribed and by members of the Society of Friends, to whom he is restricting this appeal. It is planned to unveil the bust with distinguished ceremonies on the 10th of May and the well-known sculptor, Rudolph Evans, with generous public spirit, is going on with the work in advance of a final commission; but the bust will not be erected until it is paid for. Dr. Johnson wishes it announced that there is still a need and a chance for others to participate in this tribute to the Quaker Poet, to the lasting credit of the Society. Checks drawn to the order of the Bursar of New York University, may be sent directly to Dr. Underwood Johnson, Director of the

Hall of Fame, 26 East 55th Street, New York City.

Those who from time to time have read with appreciation the verses of E. Merrill Root as published in *THE AMERICAN FRIEND* and elsewhere will be interested to know that he has been granted a leave of absence from the Faculty of Earlham College next year, which year he plans to devote to more intensive literary work than he has been able to carry on in connection with his teaching. Another leave of absence for the same period is that granted to Anna Cox Brinton, Professor of Classical Languages at Earlham. After having spent the summer on the Stanford University Faculty, she will spend the regular academic year teaching at her alma mater, Mills College, near Oakland, California. A light teaching schedule will enable her to complete some literary work which she has had under way for some time.

NEWS OF OUR MEETINGS

The Union Christian Endeavor at Alva, Oklahoma, conducted meetings each evening last week at the Friends Church, sponsored by the pastor, Carl D. Byrd.

Andrew Stuart an evangelist from Lowell, Kansas, conducted a series of meetings at the Glenview Church near Glen Elder, Kansas, which began January 22, where Orestes A. and Minnie E. Winslow are pastors. On February 12, a similar series was begun at the Oak Creek Church also in Walnut Creek Quarterly Meeting and under the care of the same pastors.

Citrus Heights, Calif. Friends Church enjoyed a gracious revival with Sylvia Frazier as evangelist who came to California with good recommendations from her Monthly and Quarterly Meetings in Kansas Yearly Meeting. More than forty people professed definite blessing, one man being wonderfully saved who had not been in a church for thirty years until coming to this community. Sylvia Frazier is now at Denair assisting Albion M. Gibson in revival meetings. Berkeley Quarterly Meeting was held at Citrus Heights in December and the presence of the largest number of visiting Friends at any time was enjoyed. These included Harry R. Keates, Laura Townsend, Quarterly Meeting Superintendent, John R. Wright, a former pastor, and every pastor in the Quarterly Meeting except one. Heart-searching messages were given and a blessed time was enjoyed.

At Londonderry, Ohio, the Friends and Methodists held a union revival meeting with Harry L. Leasure as evangelist. For

several weeks preceding the meeting studied personal evangelism by way of preparation. The Lord honored his word and thirty-six came forward for prayer. Fifty-five claimed definite help and blessing. Several of the new converts were instrumental in leading others to Christ.

Valley Chapel Friends Meeting near Vigo Ohio, has closed a union meeting in which the United Brethren shared. No evangelist was called, the local pastors doing the preaching. Twenty-four claimed conversion and the spirit of revival spread over the community and some were saved in their homes. The meeting continued four weeks and with the exception of the first few nights the house was well filled each night and at several services all could not be seated. The day of revivals continues as God is the "same yesterday, today and forever."

Seattle Monthly Meeting held January 27 began with singing "More About Jesus" to an organ and cornet accompaniment. Isaac N. Stanley read a scripture passage and urged that God should be given first place and that Friends during this year put the church first and material things second. A written report from the finance committee urged that immediate steps be taken to raise the Yearly Meeting budget in full, and that the meeting be made self-supporting as it attains its twenty-first birthday this summer. Protest in favor of peace and against increase of armaments was sent by the clerk to the President of the United States and Congressmen. D. Reeves Shinn told of the work at Beverly Park, north of Seattle for three months where a group of earnest workers conduct a Sunday school and a request has been sent to the Quarterly Meeting to send them a minister. The attendance had doubled with increased interest a lot had been purchased and plans are under way for a church building. Millard Jones of Everett assisted Isaac Stanley in evangelistic services at Seattle, January 20-22. Ezra and Bessie Knapp, and Edith Flynn and daughter Helen, and the minor children: Bertha, Robert and Dorothy, were received into membership. At both the opening and the close of the meeting prayers were offered by several.

Lawrence Linton, pastor at Colorado Springs, Colo., is recovering from illness. During his absence, January 15, E. E. Gunkle of the Methodist Church preached an excellent sermon. Sunday school is keeping up well during the winter months, the average being above a hundred, the best for several years. The spiritual life of the meeting is good. Four new members were received at last monthly meeting. The

missionary committee is planning for a six weeks' study course. The peace committee wrote senators and congressmen protesting against the proposed Navy program and asking them to help defeat it.

Pleasant View Quarterly Meeting was held at Mill Creek Meetinghouse near Cuba, Kansas, February 3 to 5. The meeting on Ministry and Oversight the first afternoon was well attended, the best for some years. The coming of Roy and Gladys Key from Oklahoma in December has proved a real stimulus to the work at Dale. Recently four accepted Christ at the morning meeting. Each pastor is doing good work and the whole Quarterly Meeting feels that the time has come for Friends to move forward and take new ground for God in the separate fields. There was good attendance and good preaching at all the Quarterly Meeting sessions. Roy Key preached on two occasions, Francis M. Jones, Karl and Lavina Amick also giving acceptable and helpful messages. The Belleville meeting recently received nine new members, partly the result of revival meetings held in December.

The First Friends Church of Alva, Okla., joined in a week of Union Revival meetings in commemoration of the National Christian Endeavor Week, Jan. 29 to Feb. 5, with the other C. E. Churches of this city. The pastors of the various churches did the preaching but the young people of these churches had charge of all the rest of the services. They carried out their own Personal Workers Campaign. Their work was highly commendable. The attendance was very large and interest was high. The results were such as to be very helpful and worth while. The Sunday school of this church observes the first Sunday of each month as Missionary Sunday with an offering for Missions. The Endeavorers planned for a Christian Endeavor birthday offering from each of the five Societies of this church on that morning, Feb. 5. The Endeavorers did this to evidence their loyalty to the church's program and work. The inspiration for this came from the Junior Society which had planned to do this first.

The Friends Meeting of West Elkton, Ohio, completed on January 29, a two weeks' series of special meetings in charge of James M. Swander, the pastor, Pearl Hardisty and his wife, singing evangelists, of Lynn, Indiana. A splendid spirit of fellowship and co-operation prevailed through the meeting and much spiritual good was accomplished. A Bible reading contest conducted by Pearl Hardisty did much for the spiritual good of all. Two thousand eight hundred and eighty two chapters were read during the contest. We highly recommend Pearl Hardisty to any meeting in need of a singing evangelist. Saturday evening, January 21, the Men's Bible Class served an oyster supper to

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LOW PREMIUMS

LOW NET COST

about fifty men. After the supper Perry Wilson, Boy's Work Secretary of the Richmond Y. M. C. A. gave a very helpful message that was much appreciated by the men. He also stayed over Sunday and delivered helpful and inspiring messages at both morning and evening services. Mr. Starn of Gratis, Ohio and Albert Portis, West Elkton, each preached one night during the meetings. During the revival effort a goodly number came forward pledging themselves to the Christian life and uniting themselves with the church.

ECONOMY WINTER SPECIALS

The past several months have been months of some activity in the Meeting at Economy, Indiana. The various committees were asked to have some special activity during the winter for which they should provide the program. The Peace committee had charge of the first of these, and in November William Webb and George Peacock, the Earlham College Peace Caravan, came and brought us a splendid message on the opportunity of Friends to put in practical form our professed testimony in favor of friendly relationship with other nations.

In December, during the holiday season, while many of the college people were home, the Young Friends Committee gave a very enjoyable party in the basement of the church. Not only were our own young people invited, but all the young people of the community who had been away from home during the school year were asked to come. The basement was prettily decorated in the holiday colors, and a program of games, stunts and pantomime had been prepared.

The five Sundays in January were devoted by the pastor to a presentation of the Friendly interpretation of religion and life. Subjects of discussion were sacraments, worship, human nature, simplicity of life, and on the last Sunday, Quaker? if so, why?

These meetings were planned to lead directly into a series of special efforts, the last of the month. Beginning January 26, and continuing for ten days, services were

held each night. On the two Sunday nights of the series the Methodist church dismissed services and joined with us. A community men's choir sang at both these Sunday evening services. The weather was ideal the attendance was good and results are manifested by a more united church than we have had for many months.

The last item of interest is a prophecy of good things to come. On next Thursday evening, (Feb. 9) Ruthanna M. Simms has been asked to come to another of our church nights and show the stereopticon slides taken during her trip through the south.

All together the winter months have been very profitable and the end is not yet. Three more committees yet to be heard from and the work of the kingdom goes on apace.

INTERNATIONAL SUNDAY SCHOOL LESSON

(February 26, 1928)

Other Mighty Works of Jesus.—Mark 5:22-43.

Golden Text: Thy faith hath made thee whole.—Mark 5:34.

DAILY READINGS

- M.—Other Mighty Works of Jesus.—Mark 5:22-34.
- T.—Jairus' Daughter Raised.—Mark 5:35-43.
- W.—The Price of Greatness.—Matt. 16:21-28.
- T.—The Canaanite's Daughter Healed.—Mark 7:24-30.
- F.—The Deaf and Dumb Man Healed.—Mark 7:31-37.
- S.—The Miraculous Draught of Fishes.—Luke 5:1-11.
- S.—Beyond Our Asking or Thinking.—Ephesians 3:14-21.

Again we resume our study of the ceaseless ministry of Jesus. He has left the region of Gadara where he had brought peace to the wild man, and recrossed the lake to "his own city." (Matt. 9:1). Perhaps the people had seen him coming. At any rate "the multitude welcomed him, for they were all waiting for him." (Luke 8:40). Though surely in need of rest, Jesus keeps on giving of himself. Not alone on Calvary but throughout his ministry, he gave his life.

Picture to yourself the scene. There is the crowd. A well-known ruler of the synagogue pushes his way in to Jesus in great distress. Will the Master hasten to his home to save his sick daughter? Jesus goes with him, the crowd thronging him. How impatient must the ruler be when Jesus stops to minister to the woman who touched him! She is healed. Word comes

that the little girl has died. Jesus calms the father's fears, quiets the commotion of mourners, and calls the maid back to life. What a demonstration of quiet confidence and power!

Points of interest. Not all the rulers opposed Jesus. Might this ruler have been associated with the story of Luke 7:2-10? Once before he had brought life to the dead when he had raised the only son of the widow of Nain. (Luke 7:11-17). Here he raises the only daughter (Luke 8:42). Later Lazarus comes from the tomb at his bidding. Jesus singled out Peter, James and John on two occasions—on the Mount of Transfiguration, and at Gethsemane. Rev. E. DeWitt Jones says "The very first place to which Jesus took these three friends was the house of mourning; the next place was the mountain of prayer; the third place was the garden of grief." Jesus ignored the idea of ceremonial uncleanness, when the diseased woman touched him, and when he took the dead girl by the hand. There was no condition so bad but that his hand was ready to deal with it. We have no other record of Jesus addressing a woman as "daughter." He addressed the paralytic borne of four as "son." Mark 2:6).

SOME OUTSTANDING TRUTHS

It is almost impossible to help those who do not wish to be helped. Both this father and this unknown woman were desperate in their search for help. All other resources had been tried in vain. Then they came to God through Christ. Someone has said, "When the tale of bricks was doubled, then came Moses."

Faith is what Jesus emphasizes here as always. "Thy faith hath made thee whole." "Fear not, only believe." Faith is too often the unknown quantity. Think, what are the urgent, poignant needs of your life right now? of your personal Christian life? of your home life? of your business, church or community? Is there anything so pressing as to call you to beseech God for help? Then just how much faith are you displaying that you will be sustained? For what results are you depending on God? Archbishop Trench defines faith as "the divine hunger of the soul, the emptiness of the soul longing to be filled, and believing that it will be filled, out of God's fulness." What are the things that I ought to attain, or do, which I have despaired of attaining or doing? "Fear not, only believe." It is the seeker who finds.

"Prayer is the soul's sincere desire." What are the things for which we pray with anything like the sincerity shown in this lesson? The hand stretched out to touch the hem was truly an act of prayer. The coming and the beseeching of the despairing father were his prayer. No mere mumbling of words here. These were the effectual and fervent prayers. What is the biggest thing I've been asking for in my prayers? Lord teach us to pray.

A sense of need, faith, and prayer bring God near. There is a source of spiritual power beyond us and in us from which we are able to renew our strength and we are better men and women for so doing. The late Professor James of Harvard says of this power that we can draw it into ourselves when all our physical is going to pieces. Miracles of healing unquestionably occur today. Zola, although an atheist, in his description of the miracles at the

Virgin Shrine at Lourdes, France, acknowledges that at least one out of a hundred seekers are healed. (The priests of the city claimed one out of ten). Dr. Aked, eminent scholar and divine, told in a recent lecture of visiting this sacred shrine. He believes more than one in a hundred found real cures. He said "I saw cures at the Virgin Shrine." There is some strange power of mind over matter—strange doubtless because of our meagre understanding. What then shall I expect from God? Surely at least (1) a purpose, (2) a task, (3) power to do it acceptably, and (4) fellowship in the doing. L. W. REYNOLDS.

Lynnville, Iowa.

BIRTHS

CLOUD—To John K. and Georgia Eleanor Cloud, Philadelphia, Pa., January 28, 1928, a daughter, Jean Kaye, and granddaughter of D. Reeves and M. Gertrude Shinn of Seattle, Washington.

RAIFORD—To Edward F. and Ethel Cope-lard Raiford, Holland, Virginia, January 22, 1928, a daughter, Juliette Ann.

MARRIAGES

FARMER-TRUEBLOOD—At the home of the bride, Noblesville, Indiana, December 24, 1927, Lois L. Trueblood and Charles E. Farmer. Noble C. Trueblood, minister.

DEATHS

DIXON—At Kokomo, Indiana, January 23, 1928, Alamanda R. Dixon, wife of Benjamin Frank Dixon and daughter of John and Mary Richardson, in her seventieth year. She grew to womanhood near West Middle-ton, Indiana, and was married in 1880. Three children were born to them: Lela Rogers of Florida, Doyle of California, and Walter of Kokomo. For several years they lived on a farm near Hemlock where she was superintendent of the Sunday school during four years. After moving to Kokomo they became members of the Union Street meeting and she was active in all departments of church work. She had charge of the Home department, was a zealous member of the W. C. T. U. and was ever ready to help every worthy cause.

FISHER—At her home in Glen Elder, Kansas, February 2, 1928, Victoria Fisher, widow of Thomas Fisher, in her seventy-ninth year. Born in New York State, she lived for a time in Michigan and came to Kansas in 1871. For several months she was confined to her bed and was tenderly cared for by Mrs. Neal Wagner. Funeral service was conducted by O. A. Winslow.

PEGG—At his home in Gibsonville, N. C., January 27, 1928, Rufus H. Pegg, in his eighty-third year. He became a Christian in young manhood, and joined the Wesleyan Methodist church, in which he served as a minister for 20 years or more. Later he joined the Friends church at Old Cane Creek, and then later moved his membership to Graham Friends church. He was an active minister in the Friends church as long as his strength would permit, and was deeply interested in all things religious. In recent months, perhaps years, he seemed to live in thought more in the other world than this. In 1864 he married Cynthia B. Armfield and to this union were born eight children, six of whom survive. This wife died in 1897, and later he married

MONEY IN OLD LETTERS

Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices. GEO. H. HAKES, 290 Broadway, New York, N. Y.

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Mary A. Turner, who survives. Interment was in the cemetery at South Fork.

STEPHENS—At New Castle, Indiana, February 1, 1928, Fred H. Stephens, brother of Dr. W. C. Stephens of Pasadena, California, and a nephew of Francis W. Stephens of Richmond and of the late Dr. Cyrus W. Hodgkin of Earlham College. He enjoyed the privilege of a cultured Christian home and was a former student of Earlham College. Funeral service was in charge of H. Clark Bedford and burial was made in Earlham cemetery.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kil-dare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Iane Summerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2662 Pasadena, Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

DENVER, COLORADO
Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meeting for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

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